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# JOURNEY ROUND THE WORLD

IN THE

YEARS 1875-1876-1877.



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# JOURNEY ROUND THE WORLD

IN THE

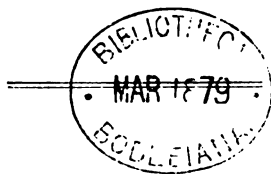
YEARS 1875-1876-1877.

BY THE

VENERABLE JOHN HENRY GRAY, M.A., LL.D.,

CHRIST'S COLLEGE, CAMBRIDGE, ARCHDEACON OF HONG KONG.

*Author of "China, a History of the Laws, Manners, and Customs of the  
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**Dedicated,**

*BY MOST GRACIOUS PERMISSION,*

TO

**HIS MAJESTY THE KING OF THE BELGIANS.**

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# A JOURNEY FROM CHINA TO ENGLAND.

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## CHAPTER I.

### ANNAM, OR COCHIN-CHINA.

Voyage from China to Cochin-China—Saigon River—Monkeys—Crocodiles—Saigon—Frenchmen not good Colonists—Market-place at Saigon—Palace of Justice—Palace of his Excellency the Governor of the Colony—Public Gardens—Botanical Gardens—Menagerie—Population of Saigon—Siesta at noon—Town of Cho-len—Famous for its Rice-stores—Many Chinese reside at Cho-len—Difficulties thrown in our way on expressing a desire to Visit the Interior of Annam or Cochin-China and Cambodia—Climate—Products of Annam—Elephants and Rhinoceroses—Annamese—Diet—Brief Account of French Cochin-China—River Mekong—Province of Mytho—Major Henry—French Jealousy—Province of Vinklong—Rude French Priest.

OUR readers cannot be surprised when we state that, after an uninterrupted residence of twenty-three years in China, we felt a desire to return, for a season at all events, to England, the land of our nativity and the home of our fathers. We, therefore, on the 14th day of January, A.D. 1875, embarked, at Hong-Kong, with a view to the gratification of that desire, on board the steam-ship "Anadyr," which vessel is one of a large steam-fleet belonging to the "Messageries Maritimes Compagnie," of France. After a very pleasant voyage of four days, we arrived at Saigon, the capital city of a large territory, which to-day is naturally termed, as it belongs to France, Cochinchine Française, or French Cochin China. Our approach from the sea to Saigon was by



a deep meandering river, the banks of which are thickly covered with mangrove-trees. These woods of mangrove-trees contain, together with other animals, many monkeys. In the earlier days of the French possession of a portion of Cochin-China, these creatures, being in no fear of man, used to occupy the tops of the trees. Now, however, owing not only to the increased traffic on the river, but also to the deadly fire which used to be directed against them by European voyagers, they have evidently withdrawn for safety to the inner and more secluded parts of the forest. The river, too, at one time, contained, it is said, many crocodiles. Now such amphibious creatures, for the reasons already given, are seldom seen.

Any one visiting the city of Saigon need not, we think, be told that it is neither a British, nor an American, nor a German colony, inasmuch as the decay and apparent neglect which, at almost every step, attract the eye of the keen observer, prove beyond all reasonable doubt, that it is a possession in the hands of an European nation, the inhabitants of which never have been, and apparently are not at all likely to become, even at any future period, good and useful colonists. Frenchmen, whether at home or abroad, entertain, so it appears to us, owing to their little-mindedness and its inseparable concomitant, an inordinate vanity, a most insatiable thirst for military glory. This feeling, fully occupying their minds, withers and blights all habits of an industrious or active nature, or, at all events, causes their energies to flow in channels, or to be directed towards ends, which are essentially military and warlike. Energies so employed fail, we think, in bringing either upon a nation or the colonies which she may possess, those blessings which are, undeniably, the inevitable and sure heritage of all people who regard and foster commerce and agriculture as the chief good. Now, in almost all respects, the French colony of Saigon contrasts most unfavourably with the neighbouring British colony of Hong-Kong. The former is, in truth, bestrewed with the seeds of decay, while the latter is, comparatively speaking,

A JOURNEY  
FROM  
CHINA TO ENGLAND.

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ERRATA.

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- Page 126. In 21st line, instead of "capture," *read* "captives."  
Page 158. In 12th line, instead of "colossal lion," *read* "a colossal lion."  
Page 299. In 23rd line, instead of "there stands," *read* "there stand."  
Page 379. In 14th line, instead of "Erza," *read* "Ezra."  
Page 479. In 18th line, instead of "miracle St. John recorded," *read* "miracle recorded."  
Page 480. In 4th line, instead of "pursuasion," *read* "persuasion."  
Page 492. In 31st line, instead of "sailing alone," *read* "sailing along."

desire, on board the steam-ship "Anadyr," which vessel is one of a large steam-fleet belonging to the "Messageries Maritimes Compagnie," of France. After a very pleasant voyage of four days, we arrived at Saigon, the capital city of a large territory, which to-day is naturally termed, as it belongs to France, Cochinchine Française, or French Cochin China. Our approach from the sea to Saigon was by

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melancholy casualty. A French gentleman, who was one of the leading, certainly one of the most opulent, merchants of Saigon, whilst walking one evening with some friends in the gardens, without a moment's warning, fell to the ground and died. This sudden death took place in the presence of many persons, and caused, of course, no ordinary degree of consternation and sorrow.

But let us now proceed to observe that the Botanical Gardens of Saigon, which we also visited, do not display in their general arrangement the same degree of neatness and care as do the gardens to which, in the preceding sentence, we have referred. They present a forsaken and neglected appearance. Nor are the plants which they contain either sufficiently numerous or altogether rare as to afford gratification to an accomplished and well-trained botanist. The zoologist, however, may find interest in visiting these gardens, inasmuch as they contain some very fine specimens not only of the natural history of Cochin-China, but of the zoology, also, of the neighbouring nations. Of the animals which these gardens contain, a tiger and tigress are pre-eminently fine specimens. They are very large beasts, and their skins are beautifully striped, and bright and glossy to a degree. There are, also, several very good specimens of leopards, wolves, bears, wild cats, snakes, ichneumons, monkeys, deer, wild cattle, goats, and wild boars. Of the zoological treasures, however, which this garden contains, we have not as yet exhausted the list, inasmuch as no reference has as yet been made to a very large and neatly-constructed aviary. To enumerate the various birds with which it is stocked, would tend, perhaps, to weary our readers. Let it suffice, therefore, for us to state that it contains feathered creatures of many species, and, of course, of almost every variety of size and hue.

The population of Saigon consists of French, Germans, English, Chinese, and Annamese, or Cochin-Chinese, as they are more generally styled. Of the inhabitants in question, the Europeans are in a great minority, the Chinese and An-

namese far outnumbering them. As French Cochinchina, of which Saigon, the capital of a province of the same name, is the chief city, is situated in lat.  $9^{\circ} 5'$ — $10^{\circ}$  N., and long.  $105^{\circ}$ — $107^{\circ}$  E., the heat, excepting, perhaps, during the months of October, November, and December, is very great. As a rule, therefore, all the European residents deem it necessary to take a siesta in the middle of the day, in order, as they say, to preserve their health. Thus from meridian until three o'clock in the afternoon there is, daily, on the part of all the European citizens of Saigon, an entire suspension of business and of every social enjoyment. In this unnecessary mid-day rest, or idleness, as it may be more properly termed, the industrious Chinese do not indulge. On the contrary, their shops and stores are open from an early hour in the morning until a late hour in the evening, for they regard it as an imperative duty, which they owe not only to themselves but to their families, to work steadily throughout the day, knowing well that the night speedily cometh when no man can work. Thus to the Chinese inhabitants of Saigon, this daily self-indulgent act appears unnecessary and uncalled for.

Having inspected Saigon, we, in the next instance, went with Captain and Mrs. Waterson in their pony carriage along a wide but indifferently macadamised road, to the market town of Cho-len, which town is situated at a distance of four or five English miles from the aforesaid city of Saigon. It is a large town, and is in a great measure occupied by Chinese. Indeed for the importance which, as a place of trade, it to-day possesses, it is entirely indebted, not to the industry and enterprise of the French, nor yet of the Annamese, but rather to the steady mercantile perseverance of the Chinese. The staple commodity of the place is rice, a cereal of which two crops are annually reaped. Thus Cho-len is consequently one of the largest rice markets of which the eastern part of Asia can boast. The rice hong or stores of Cho-len, which are large and numerous, are all, we need scarcely observe, in the hands of Chinese proprietors. Of the

rice, which, as a rule, is sold in a wholesale measure at Cho-len, large quantities are conveyed to China for the service of the teeming population of the southern province of that great country.

From Cho-len we returned to Saigon by a road which skirts the river. Many of the houses which we passed on our way, the dwellings of Annamese, were of very rude construction, and apparently dirty to a degree. We were, however, greatly pleased to see large fleets of native junks, with which the river at certain intervals was crowded. The vessels in question bring cargoes of rice from the producing districts, and fail not on their arrival to give employment to many hundreds of the poorer and humbler inhabitants of Saigon.

After a further stay of a few days at Saigon, we made preparations for our intended tour through two or three of the most fruitful and extensive provinces of French Cochin-China, and thence into the kingdom of Cambodia. As it was necessary for us to perform a great part of this tour by water, we hastened to the office of a French mercantile firm, by whose steam-ship we were to travel, in order to secure our passage. On our arrival at the office in question, and upon our telling the agents of the steam-ship that we were desirous to proceed through French Cochin-China to Cambodia, there was, as we thought, an earnest desire, on their part, to prevail upon us, if possible, to forego all such intentions. Moreover, they pointed out to us what they termed the impossibility of our being able, at that season of the year, to reach the Angkor Wat, which is, without doubt, one of the most imposing structures of which Asia can boast, and which, as a matter of course, is, to the few tourists who travel in that part of the world, an object of the greatest interest. Being, however, very resolute, we eventually obtained our tickets, and on the following day, the 19th of January, 1875, embarked in the French steam-ship "Attalo" for the interior of Annam, or Cochin-China, and Cambodia. Now before we enter upon the details of our voyage, it will, we think, be necessary for us to give a brief


account of the empire of Annam, or Cochin-China, and to set forth, at the same time, the reasons why a large portion of that empire was, not many years ago, annexed to France.

Annam, then, we may observe, is a nation forming a part of that portion of Eastern Asia which by geographers is termed the Indo-Chinese peninsula. It is found in  $10^{\circ}$ — $23^{\circ}$  N. lat., and  $102^{\circ}$ — $109^{\circ}$  E. long. As to its physical features, we may observe that it is intersected by a range of mountains of no mean altitude, and that it is watered, amongst other rivers, by the Mei-Kong, which, taking its rise in the northern part of China, directs its course through Cambodia, and, after a flow of 1,700 miles, empties itself into the sea. As to its climate, we may state that the heat is, as a rule, great and enervating. The heat of summer, however, is, in some respects, lessened by the quantity of rain which at that season falls. The respective months of October, November, and December form the most agreeable period of the year. The climate, however, is, in our humble opinion, to European constitutions, at all events, unhealthy. And this assertion on our part is clearly supported by the vast number of dead by which the large cemetery of a comparatively new colony is now almost filled. A large native cemetery, which we also visited, gave abundant proof of the great mortality which prevails amongst the Annamese. In the various products of the earth, the country is rich to a degree. Now the truth of this statement will appear when we state that vegetables of almost all kinds, together with maize, tea, sugar, tobacco, indigo, and cotton, are produced in large supplies. Of rice, indeed, as we have already intimated, two crops are annually reaped. With regard to the natural history of the country, we may mention that, in addition to the wild animals which we have already enumerated as occupying cages or dens in the Botanical Gardens of Saigon, there are in the country elephants and rhinoceroses. As to the inhabitants, they are, without doubt, a branch of the great Caucasian race. They are short, and, though slim, are, like their neighbours, the Chinese, capable of under-

going great bodily exertion. The women are slight in form. Their dress, which consists of long tunics, wide trowsers, and light low crowned hats of a circular shape, imparts to them a graceful appearance. Rice and salt fish are the articles of diet of which they chiefly partake. In food, however, of almost all kinds they, being utterly devoid of caste, not unfrequently partake.


Having written the above particulars respecting Annam in general, let us now proceed, as proposed, to give a few of the reasons why a portion of the empire in question has become an integral part of the French dominions.

It appears that in the year of grace 1787, Ghialong, who was then Emperor of Annam, being greatly harassed by the Cambodians on the one side and the inhabitants of Tonquin on the other, sought the aid of his royal contemporary, Louis the Fourteenth of France. The aid sought was granted, on the strength of a promise made by Ghialong, that on the success of French and Annamese arms, and the establishment of peace, he would cede to France the territory of Touran, which is on the sea coast, together with two neighbouring islands. The allied armies of Annam and France—and here we may pause to say that the French contingent was very small—prevailed over their enemies, and Ghialong had the satisfaction of adding to his dominions portions of the respective neighbouring states of Cambodia and Tonquin. The promise, however, which, for reasons already assigned, he had made to the Fourteenth Louis of France, was never fulfilled. On the death of Ghialong, the throne of Annam was occupied by a Sovereign who manifested at all times the greatest cruelty, not only towards the French missionaries, who were seeking to propagate Christianity throughout his kingdom, but also towards all his subjects who, in defiance of his commands to the contrary, dared to embrace the doctrines which they taught. This Sovereign, on his death, was succeeded by one who surpassed him, if possible, in acts of cruel persecution towards the Jesuitical missionaries of France. At length, in the year of our Lord 1847, Thuduk ascended the



throne of his Pagan forefathers. And no sooner had he embraced the sceptre, that he decreed that all foreign missionaries were to be seized and put to death by drowning. Nor did his furious rage against Christians stop here. The contrary, indeed, was the case. For in the year of grace 1851, we find him issuing a royal command to the effect that any subject concealing a French missionary should, on detection, be disembowelled and cast into the sea. This last-mentioned decree caused, for several subsequent years, much blood to flow. An appeal for protection, on the part of the persecuted Christians, at last was made to Napoleon the Third, who in France had long ere this attained the plenitude of Imperial power. Napoleon the Third, being fully aware of the unfulfilled promise which years ago had been made to Louis the Fourteenth by Ghialong, resolved at once to regard this fact, together with the persecution of French subjects in Annam, as a pretext for going to war. A war was, therefore, waged, and it did not terminate until the Emperor of Annam had agreed to cede to France in perpetuity three of his provinces, which are respectively named Saigon, Bienpoa, and Mytho, together with the Island of Pulo Condor. This annexation of Annamese territory, on the part of the French, took place in the year of our Lord 1861. This newly-acquired colonial possession of France, however, was yet to be increased. Therefore, five or six years later, hostilities between the two countries having been renewed, peace was granted to the Emperor of Annam on the condition of his ceding to France, the three additional provinces of Vinklong, Chandor, and Haytien—a cession which he, in order to enjoy once more the blessings of peace, was constrained to make. Thus, of the Indo-Chinese peninsula, France to-day possesses an area of 21,600 square miles, which area is occupied by a population estimated numerically at 1,204,287 souls. But of this digression, enough.

Let us now hasten to describe our voyage per steam-ship "Attalo" through some of the most important provinces of French Cochin-China to Cambodia. We left Saigon, the





2 a.m. Our voyage, therefore, down the Saigon river towards the open sea, was performed during hours of darkness. This, however, was no disappointment to us, as we had upon entering Saigon a few days previously an excellent opportunity afforded us of seeing the river, and to which stream we have, in a preceding page, made a reference. At 8 a.m. we found ourselves approaching the mouth of the Meikong. As the tide, however, at the time of our arrival was so low as to impede the further progress of our vessel, we had to let go our anchor. In the course of two or three hours the water had risen sufficiently high to enable us to proceed. We, therefore, getting under way soon found ourselves on the bosom of the mighty Meikong.

This noble river, which majestically wends its way through valleys surpassingly rich, has its source in Yunnan, which is the south-west province of China. At various stages of its course it receives from the highlands additional supplies of water, yea, supplies so great as to constitute it a mighty stream. In Yunnan, which, as we have just intimated, is a political division of the Empire of China, it flows through a valley which, in point of scenery, is said to be without a rival. On reaching lat.  $16^{\circ}$  N., it enters Cambodia, and, after directing its course through that land and the neighbouring territory of French Cochin-China, it empties itself by three mouths into the sea. The banks of this noble river, as approached from the sea, are for a considerable distance covered with an almost impenetrable jungle, in which various species of the felinæ tribe, together with deer, apes, monkeys, constrictors, and birds find a shelter. As we passed up the river, the vast jungle to which we have referred resounded, at frequent intervals, with the notes of birds which, to the best of our judgment, were minas. These little creatures occasionally flew as if in a state of extreme delight from the tops of the trees on which they were perched, and after making a few graceful gyrations in the air, once more assumed a sitting posture. The roars, too, of some of the wild animals by which the forests are inhabited were occasionally

heard, so it was said, by some of our fellow-voyagers. This statement, however, arose, so it appeared to us, from an excited imagination, rather than from fact or reality. On our arrival at Mytho, which is the capital city of a province of the same name, several of our fellow-voyagers debarked, and hastened to their respective homes. The majority of these travellers were Annamese youths, who had embraced the Roman Catholic Faith, and who had been receiving a Christian education in one of the French collegiate institutions at Saigon. They were neatly-dressed, and well-mannered youths, and conducted themselves throughout the short voyage with a propriety which, in many instances, we have failed to find in European lands. As the steam-ship "Attalo" was advertised to stay at Mytho during the four or five hours immediately following her arrival, we, also, resolved to debark. We were accompanied in our debarkation by Major Henry, a French officer of distinction. This gallant officer was, at the time of which we are speaking, a district magistrate in one of the provinces of French Cochin-China, and he was returning to his post from Saigon, whither he had been summoned to pass an examination in the language of the country. The result of this examination showed that he was a first-class man. On landing he escorted us to the residence of the French governor or commissioner of Mytho, where we were received courteously by that personage. The commissioner, however, upon learning that it was our intention to travel through French Cochin-China and Cambodia on our way to the famous ruin styled Angor Wat, manifested, as we thought, a desire to frustrate, if possible, our views. He assured us in a most magisterial manner that the gratification of our desires could not be accomplished, as the waters of the great lake of Thay-lay-sap had fallen to such a degree as to render their navigation a matter of impossibility. As the lake in question may be regarded as the high way to the ruins of Angor Wat, we felt for a moment disappointed. A little reflection, however, speedily assured us that the remark which the commissioner had made was simply another proof

of French jealousy, and that he regarded us either in the light of English Government spies, or as ecclesiastics of the Church of England in search of Protestant missionary stations. On expressing a wish to inspect the town of Mytho, we were at once escorted by the commissioner through the place in question. It is very small, and ought to be designated, so we think, a village rather than a town. The market-place, which, in short, constitutes the town, is in the form of a parallelogram. It consists of cottages, which are built of reeds, and the floors of which are, in the majority of instances, raised two or three feet above the ground. In some of these cottages we observed porcelain and coarse earthenware vessels exposed for sale, whilst in others wearing apparel and native hats and shoes were arranged with a degree of care and neatness so as to tempt the indifferently-clad members of the community to expend a little money in re-clothing themselves. A large church of masonry of brickwork stands near to the market-place. It is to the courts of this sanctuary that, at the sound of the church-going bell, all natives who have been converted to the faith of Him, whom to know is life eternal, have recourse for prayer. This sacred edifice, standing as it does in a remote corner of a pagan land, was to us a novel sight. The residence of the commissioner is a tall, stately-looking mansion of brick, and the grounds in which it stands are laid out with some degree of care and taste. The roads by which Mytho are approached are fringed on each side by long rows of cocoa-nut trees. These trees, though by no means umbrageous, fail not, nevertheless, in imparting to the traveller more or less shade. Again, they certainly give to the roads, by the sides of which they are planted, an appearance of neatness and attention which otherwise they would not possess.

The hour for our departure from Mytho having arrived, we, together with Major Henry, re-embarked on board the steam-ship "Attalo," and proceeded on our voyage to Vinklong. On our arrival at the city in question, which is, also, the capital of a province of the same name, we again debarked, and, having Major Henry for our guide, hastened to inspect

the town and its environs. The first object of interest to which our attention was directed was an ancient Annamese fortification, which consisted of four broad mounds or breast-works of earth, and was approached on each side by folding gates. It was here during the war which the French waged with the Annamese that one of the most determined resistances, on the part of the Annamese, was offered to their foreign foes.

With regard to the town of Vinklong it is, perhaps, very inferior in all respects to that of Mytho. It is, however, apparently the scene of active missionary labours on the part of French priests, many of whom we saw in the town and its neighbourhood. Again, the French garrison of Vinklong was, we thought, greater than that of Mytho. Near to the barracks, which are insignificant, we saw a large cowhouse, in which several fine Annamese oxen were stalled. These animals were intended to supply the tables of the soldiers with sirloins and other joints of meat. The duty of tending upon these oxen was being discharged, in a great measure, by two or three Annamese prisoners, who, owing to the chains by which their lower extremities were fettered, failed, we thought, in completing their task with alacrity and effect.

Having taken leave of Major Henry, whose learning and courteous manner we greatly appreciated, we again embarked on board the steam-ship "Attalo," and hastened on our voyage to the city of Phnom-Peng, which is the metropolis of Cambodia. No sooner had we got under way than the commander of the "Attalo" introduced us to a French priest, who had joined as a passenger our ship's company at Vinklong. At first he was courteous in his deportment towards us, but upon learning that we were Protestants, and connected with the Church of England, his politeness was immediately succeeded by rudeness. With an authoritative manner, which savoured not a little of the cruel and diabolical inquisition of old, he asked the object of our visit to Cambodia, and received with much apparent incredulity our assurances that we were simply in search of pleasure. He, too, was evidently afraid

that we were about to establish missionary stations in a land which the Church of Rome regards as peculiarly her own. Our intercourse with this narrow-minded ecclesiastic now ceased, and we saw no more of him until our arrival at Phnom-Peng, which took place on the morning of the following day. As he was in the very act of debarking, he observed that the commander of the steam-ship "Attalo" was holding a conversation with us. He, therefore, hastened to the part of the deck on which we were standing, and, very respectfully, took leave of the commander. He looked upon us, however, as he withdrew from the presence of the commander, with a scowl, which caused us to feel that, in his estimation at all events, we were the very dregs of society, and the scum of the earth.

## CHAPTER II.

## CAMBODIA.

Arrival at Phnom-Peng—Debarkation—Hospitality of his Excellency the French Protector—King of Cambodia grants us an interview—Department of the King—Conversation—The Palace—Throne Room—Theatre—Body Guard—Royal Stables—White Elephants—Iron Palace—Funeral Pyre—Interview with the Second King—Conversation—Cambodia has suffered from Civil Wars—Summary Execution of a Rebel Chieftain—Arch-Abbot of Buddhism—Prison and Prisoners—Wats or Temples—Chinese Temples—Account of Kwan-tai, God of War—Streets of Phnom-Peng—Merchants—Pariah Dogs—Commercial Products of the Country—Forests—Gutta-percha Tree—Beasts of Burden—Religion of the Cambodians—An account of Buddha—Tenets of Buddha—Cambodian Marriage Ceremony—Funeral Ceremonies—Cremation—Games and Amusements—Journey into the Interior of Cambodia—River Messap—Birds—Ichneumon—Town of Kum-poong-Loong—Wat or Temple—Market Place—Salt Fish—Fish Oil—Funeral Procession—Kum-poong-he-leik—Trading Vessels—Purchase a Fat Pig—Kum-poo-chee-nong—Floating Houses—Water Vessels and Furnaces—A Marriage—A Pilot wanted—Monkeys—Great Lake of Thay-lay-Sap—Many Birds—Province of Siamrap—Journey from the head of the Lake to Siamrap City—Accommodation at Siamrap—Death of Wife of Governor of Siamrap—Dine with the Governor—Theatricals—City of Siamrap—Ride on an Elephant—Ruins of Angor-Wat—Ancient City of Angor-Tam—Ceremony observed on a Cambodian Youth attaining the age of Puberty—Our return to Phnom-Peng.

HAVING arrived at Phnom-Peng, and the good ship "Attalo" having let go her anchor, we, in due course of time, forwarded, by the purser of the vessel who was going ashore, a letter of introduction which had been given to us, and which was addressed to his Excellency the French Protector at Phnom-Peng. We, at the same time, forwarded to his Excellency the Protector letters of presentation addressed to His Majesty Norodom the First, King of Cambodia, and which letters had most kindly been given to us prior to our depar-

ture from Hong Kong, by his Excellency Sir Arthur Kennedy, the able and much esteemed governor of that colony. Ere three hours had elapsed, two French gentlemen came on board the "Attalo," and informed us that, for our reception, rooms had been made ready at the residence of the French Protector. We accordingly entered a four-oared boat, which, long before it had reached the wharf, was so full of water, owing to its leaky state, as to be in an almost sinking condition. On our arrival at the wharf, it was discovered that in consequence of the overflowings of the Meikong, it was impossible for us to land there. Long planks or boards had, therefore, to be placed between an old hulk, over the sides of which we had scrambled, and the shore. This task having been effected, it now remained for us, in order to reach the shore, to walk along the planks in question. No sooner, however, had we reached the centre of one of these long boards, than it showed signs of breaking into pieces. The boatmen seeing the position in which we had inadvertently placed ourselves, quickly rushed to our rescue, and by placing themselves, as so many pillars under the planks, secured for us a safe landing.

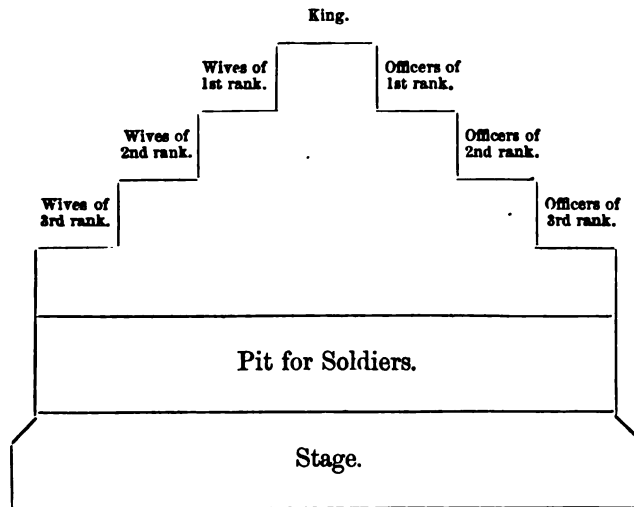
On our arrival at the residence of his Excellency the French Protector, we were most kindly received and entertained by that gentleman. He also told us that our letter of presentation had been forwarded to His Majesty the King, and that a reply had been received to the effect that our presence was required at the palace that same evening, at half-past five o'clock. At the hour appointed we, together with the French Protector and Mr. Rosenthal, an Englishman, who speaks the language of Cambodia with great fluency, repaired to the palace. On our arrival we found three or four of the leading officials of the city or ministers of state, who were kneeling on the steps by which the door of the palace is approached, in expectation of receiving their royal master's commands. By two or three native servants we were ushered into a well furnished drawing-room. After a pause of a few moments, the approach of the King was an-

nounced, and no sooner had he entered the apartment than we were most courteously presented to him by his Excellency the French Protector. His Majesty, whose outward manners and bearing are equal to those of an European Prince, received us in a very gracious manner. After a few ordinary remarks, he requested that the letters of presentation which, as we have elsewhere observed had been kindly given to us by Sir Arthur Kennedy, prior to our departure from Hong-Kong, should be translated into the Cambodian tongue, and read aloud in his hearing. This duty Mr. Rosenthal very cleverly discharged. Whereupon His Majesty observed that our presence at Phnom-Peng was to him a source of pleasure, inasmuch as it reminded him of the great hospitality which, on the occasion of his visit to Hong-Kong a few years before, he had received at the hands of Sir Arthur Kennedy. He then enquired if Sir Arthur Kennedy were well. This question having been answered in the affirmative, he enquired after Lady Kennedy, and upon being told that she had recently died, he was evidently moved with feelings of sympathy, and for a minute or two made no further remarks. Eventually our conversation, which extended over half an hour, became very animated. At its close, wine contained in silver goblets having been presented to us, we begged to take leave. It having been suggested, however, to His Majesty by Mr. Rosenthal that we had a desire to see the interior arrangements of his palace, he without the slightest hesitation acquiesced in our wishes, and, taking a position at the head of our party, graciously escorted us from room to room. On the panels of the library, which contains some excellent European works, and which was one of the first rooms we entered, are painted, in bright colours, representations of the fleur-de-lis of France and the rose of England. The dining hall which is a room of ordinary size, is well furnished, and not far from it there is a billiard-room, which is replete with an excellent billiard-table, cues, marking board, and every other requisite. At the foot of the staircase by which the upper rooms are approached, there



stands on a pedestal a large silver gilt image of Venus. In two or three of the upper rooms there are sideboards or cabinets, which are literally filled with golden vessels of various kinds for the service of guests. Amongst these vessels we observed a large golden betel-nut case, which was most elaborately carved. Vessels of the kind to which we have just referred, whether of gold, or silver, or brass, are found in the dwellings of all Cambodians. Nor is this a source of wonder, inasmuch as the Cambodians are, perhaps, of all people, the greatest eaters of betel-nuts. Again, in one of the principal bed-rooms which we inspected there is a toilet service of gold. In the same chamber we also observed a large shell mounted with gold, and which, if we mistake not, is used at the time of ablution for pouring water upon the head. In an upstairs room, which we last entered, we observed on the wall a portrait of Louis the Sixteenth of France. This appeared to us very strange. We thought, however, that it might serve as a useful memento to His Majesty of Cambodia, and inspire him with reflexions of a nature calculated to preclude the possibility of his coming to so direful and ignominious an end. This picture was not by any means a solitary one. This will appear when we state that the walls of many of the rooms which we entered, were adorned by European oil paintings of various kinds and sizes. In one of these rooms, too, we saw some French pictures, which in design were, we regret to say, indelicate. Mirrors, also, of European manufacture, are evidently, in the estimation of His Majesty, necessary appendages to the walls of a palace. For of such articles we noticed not a few. The throne-room which we next visited is a fine building of its kind. It is built of bricks, is in the form of a parallelogram, and is covered with a roof of red tiles. This roof is supported by lofty pillars. The exterior walls of the gables are gilded. The throne, which is made of hard wood, is elaborately carved and richly ornamented. It consists of tiers, each of which is supported by wooden figures representing fiends. Above the throne is placed a

large umbrella, or canopy of seven folds. Not far from the throne, which occupies a position almost at the end of the room, there stands a small gilded pavilion. This pavilion, the object or use of which no one could explain to us, is raised upon a curiously carved and richly gilded base of wood. From the throne-room, we passed to a theatre, an edifice of this nature being ever regarded as a necessary appendage to an Eastern palace. The stage, which is of great length, was covered with matting. The pit, which is set apart for the soldiers, and which is between the stage and the royal boxes, is not particularly spacious. And as to the boxes for the use of the Royal family, they may perhaps be more correctly understood by a reference on the part of our readers, to the following diagram rather than to any description which it is in our power to give :—



But let us now remark that there are many palatial residences within the palace grounds for the service of ladies, servants, and slaves, and to which of course access on our part could not be gained.

On leaving the palace, the terrace of which is surmounted by a huge telescope and a flag-pole, the latter bearing the royal standard of Cambodia, the King accompanied us to the royal stables. They contained several horses of English and other breeds. Of these animals, however, there was not one which we could say was at all handsome. In short, they had, almost one and all, a jaded and neglected appearance. The best steeds in the stables were perhaps two grey carriage horses, which had been presented to His Cambodian Majesty by Napoleon the Third of France.

As we now crossed the court-yard of the palace on our way to inspect two white, and therefore sacred, elephants, we saw a Cambodian sergeant-major busily engaged in teaching several soldiers, his countrymen, the arts of war as practised by European troops. These men, who formed as we were told, the household brigade, were tolerably expert at their new drill. On our arrival at the place where the two white elephants are kept, we observed that they were treated with great care and attention, each being well fed, and sheltered under a partially enclosed pavilion. As a further mark of respect, princely titles had, by the King, been conferred upon these ponderous beasts of the forest. We were not a little surprised, however, to find that they were of a coffee or chocolate rather than of a white colour. Upon the ears of each there were, it is true, two or three white spots; but such marks were, of course, in our opinion very far from justifying the fact of their being designated white elephants. They manifested much displeasure at our presence, but as they were well secured to the stalls in which they were standing, we were in a position to inspect them leisurely, and without alarm.

The King having presented us with a beautiful photograph of an iron palace which he was daily expecting to arrive from Europe, and which it was his intention to erect in close proximity to the palace which we have attempted to describe, we respectfully begged to take leave. As we were withdrawing, His Majesty, who had been made aware of

our desire to travel through his kingdom, was so gracious as to state that he would, for that purpose, not only provide us with boats and other means of travelling, but that he would also send letters to governors and other officers of his kingdom, commanding them to further our wishes to the utmost extent. To these gracious promises and assurances we, in acknowledgment, made profound bows and withdrew.

On our return from the palace to the residence of the French Protector we observed by the way a number of workmen who were engaged in erecting a large and imposing structure. The building in question is intended, if we mistake not, as a funeral pyre on which to burn—cremation being a Cambodian custom—the corpses of members of the royal family. But of this custom we shall, on a future page of this work, have occasion to speak at greater length. We dismiss it, therefore, for the present without any further remark, and hasten to dwell on visits which we paid on the following day to other notables and on our explorations of the city of Phnom-Peng. In accordance, then, with this intention, let us state that we called upon another royal personage, a brother of the Sovereign, and who is designated by the title of Second King. He received us gladly, and in the course of an animated conversation which ensued, and which was ably conducted by Mr. Rosenthal, of whom we have already spoken, he deplored greatly the loss, in times past, of so much Cambodian territory. The loss of the rich province called Siam-rap, and which now forms a part of the neighbouring kingdom of Siam, he especially regretted. He thought, however, that by the kindly intervention of Great Britain and France it might yet be restored to the kingdom of his royal forefathers. He at length concluded his remarks by observing that the great territorial losses which Cambodia had sustained, were to be attributed, in a great measure, to the political dissensions which had ever and anon arisen between the Cambodian Princes. This last remark greatly amused us, as this very Prince was himself

the cause of a rebellion, which, in the year of our Lord 1863, much disturbed the peace and good order of Cambodia. He sought to usurp the throne of his brother, and, in the insurrectionary war which ensued, was unsuccessful, and obliged to seek safety by flight. He fled to Siam, and proceeded thence to Saigon, which is, as we have already stated, the capital of French Cochin-China. Here he was kindly received by his Excellency the French Governor; and with a view to a reconciliation being effected between the King of Cambodia and this rebellious and fugitive Prince, the latter was requested by the French Governor to go on board a French frigate, and to proceed to Phnom-Peng. This request the once rebellious, but now penitent Prince obeyed. On his arrival, however, at Phnom-Peng the King, his brother, refused to receive him, and gave orders that he was not to debark, but to return again to Saigon. Through the mediation of the French authorities, however, a reconciliation was at length effected between the hitherto belligerent brothers, and they are now living in peace at the same city.

And here we may pause to observe that the rebellion, or attempt at rebellion, to which we have just referred, is not the only political movement of the kind which has arisen to disturb the equanimity of the present King's reign. Thus, for example, in the year of our Lord 1866 a rebel chieftain, who was named Poo-kam-boh, endeavoured to deprive his Majesty of the throne. This daring rebel, however, was not only overcome, but captured in the province of Kam-poongh-swe, and immediately hanged by the neck from a branch of the nearest tree. Death having taken place, the head of this traitorous chieftain was severed from the body, and forwarded in a bag of salt to Phnom-Peng as a suitable present to the King. In obedience to royal commands, the head in question was removed from the bag of salt, placed upon a long pole, and exposed, as a warning to others, in one of the thoroughfares of the city. Of its fleshy covering it was quickly denuded by the birds of the air. Eventually it fell from its

elevated position, and became, by the law of appropriation, the property of a French merchant who was then residing at Phnom-Peng. On the death of this French merchant his effects, together with the skull of the traitorous Poo-kam-boh, were sold by public auction. But of this digression enough. Let us hasten, therefore, to state that ere we took leave of the second King he graciously showed us the lower rooms of his palace and the throne-room. The latter apartment, like the palace of which it is an appendage, is not at all conspicuous for grandeur, extreme simplicity being, perhaps, its leading characteristic. Above the throne is placed an umbrella or canopy of five folds or fringes, in contradistinction to the umbrella or canopy of the first King's throne, which, as we have elsewhere stated, consists of seven folds or fringes. Whilst inspecting this public hall the second King told us, amongst other items of political intelligence, that the present dynasty of Cambodia had reigned during a period of twelve or thirteen hundred years, and that his brother, the present king, was a descendant of a leprous King, to whom hereafter we shall have occasion to refer.

On leaving, amidst many polite bows and gracious words, the palace of the second King, we repaired to the residence of the Arch Abbot of Buddhism, which eastern faith or doctrine is the national religion of Cambodia. This worthy bonze, who is said to be without a rival either in Cambodia or Siam in respect to his attainments as a Buddhistical and Sanscrit scholar, received us very courteously. Our conversations with him, however, had a much greater reference to the antiquities of Cambodia than to the doctrines of the religion, of which, in that part of the world at all events, he is the recognized head. Thus, in speaking of the great architectural monument styled Angor Wat, a noble ruin, of which we shall have occasion in a subsequent part of this work to write more fully, he positively asserted that it was not more than fourteen hundred years old, and that it was the "sleeping palace" of a Cambodian king called Prêh-kite-mee-eh-lâeh, a name which, in the language of Cambodia, signifies "Head

as fragrant as the most beautiful and odoriferous flower." He further stated that this monarch, in the gratification of an enthusiastic devotion to the religion of Buddha, dedicated his building to the service of the followers of Buddhism.

The place which we next visited was a most dilapidated prison. It was constructed, in a great measure, of reeds and wood, and was, apparently, so insecure as a prison-house as to cause the gaoler to make fast, nightly, the feet of his prisoners in the stocks. Thus, for example, in one cell which we visited there was a pair of stocks running the whole length of the cell, and in which, during each night, the feet of all the unfortunate inmates of the cell were made fast. The stocks in question were so arranged as to skirt the end of a long bed of boards on which, in a row, all the prisoners slept. On the occasion of our visit to this cell all the prisoners, men and women, were sitting on their bed of boards, and were engaged, with the view, we suppose, of making the period of their imprisonment as agreeable as possible, in handiwork of various kinds. As the allowance of food which, in Cambodian prisons, prisoners receive is infinitesimally small, they are suffered at an early hour in the morning of each day throughout the year, to visit the market places, and to demand from the provision-dealers therein assembled a few of the common necessities of life. Thus at the time and in the place specified, it is not unusual to see some of these malefactors in search of various creature comforts. A deaf ear on the part of provision-dealers to the moderate demands of these unfortunate men, would be regarded as a violation of the law. They are not, therefore, sent back to prison with empty hands. They are, of course, not only heavily manacled when foraging in this manner, but are, also, as a rule, under the immediate supervision of turnkeys.

The temples, or wats as they are termed, next demanded our attention. Of the edifices in question, the first to which we directed our steps is one apparently of great antiquity. It is situated on the summit of a high mound of earth. This temple, being in a most dilapidated state, did not at all repay

our visit. From the top of the mound, however, on which it stands, we had a very extensive view of the river Meikong, and of a small section of the country through which it directs its course. Descending this hill, which is evidently artificial, we visited another temple, the gables of which were adorned with gilded emblems of various kinds, and within the walls there stood a large gilded idol of Buddha. The most marked features of this figure were its eyes and finger nails, all of which were made of mother-o'-pearl. On leaving this temple we visited, in succession, three Chinese temples, which have been erected by the Chinese citizens of Phnom-Peng in honour of the following Chinese deities : Hung-Wong, Kwantai, and Tu-ti. And here we may mention that in passing through one of the principal streets of the city, on our way to the last mentioned temple, we heard a great noise proceeding from one of the houses. On entering this domicile, in order to ascertain the cause of the din, we saw a woman trampling, yea, literally dancing, upon the prostrate body of a man. In her hand she held a cup of wine, and of which she frequently drank. She did not, however, swallow the wine ; on the contrary, she ejected it from her mouth over the body of the man who was under her feet. Two or three musicians were in attendance, who, by beating drums and sounding trumpets or horns, added greatly to the noise. This woman was an exorcist, and the poor man upon whose body she was dancing, was a sick and afflicted creature. Out of him she was endeavouring; by the observance of this singular ceremony, to eject a devil, who was regarded as the immediate cause of all his sufferings. Having afterwards inspected several of the principal shops and stores of the city, and having made a few suitable purchases as mementoes of our visit, we returned to the hospitable residence of our worthy host His Excellency the Protector, where we were enlivened by the strains of his Majesty the King's brass band.

The French and other foreign residents at Phnom-Peng, knowing that we had resided for several years in China, very



naturally asked us to give them some information respecting the three Chinese idols, in honour of which the Chinese merchants and shopkeepers residing in Cambodia, had erected the temples to which we have referred. Of the deity Kwantai, then, we gave the following account:—He was, when in the flesh, a member of the family or clan Kwan, and when a youth was distinguished by the name of Kwan-Yu. Upon attaining man's estate, he was called Kwan-Wan-Chaong. Towards the close of the Eastern Han dynasty, that is, about the year of our Lord 221, our hero was a general officer in the imperial army of China. To the then reigning Emperor, Hien-ti, and to the subjects of that Prince, he rendered great services by the signal success which crowned his arms when engaged in a war with a large and powerful body of insurgents. It was the desire of these rebels to overthrow the reigning dynasty, and to place on the vacant throne their leader, who was named Lui-Mung. The Emperor had a cousin named Lou-See who, like the Emperor Maximinus of Roman history, was possessed of great bodily strength. There flourished at this same period, a valiant warrior named Chong-Fee, who, according to native historians, was also of great stature and of great strength. These two men, who for their devoted attachment to the reigning family were pre-eminent, grieved beyond measure, when they heard of the ruin and devastation which the insurgent forces were everywhere spreading. With the view, therefore, of bringing to a close consequences so disastrous to the kingdom, they resolved to form a powerful army, and, with Kwan-Wan-Chaong at the head thereof, to prosecute with unabated vigour against the insurgent forces, a war of extermination. This imperial army was no sooner enrolled than it was called upon to take the field against these cruel disturbers of peace and good order. In a series of battles which then ensued, it was invariably successful, and in the space of five years had succeeded in recovering a large portion of the imperial dominions which had fallen under the hitherto triumphant banners of the rebel chieftain, Lui-Mung. Kwan-Wan-Chaong, to whose able generalship

these great and decisive victories were attributed, received at the hands of his royal master many marks of favour, and was, eventually, raised to the office of viceroy or governor-general of a tract of country which at that time was called Soo-Kwong, but which now forms a portion of the province of Sze-Chuen. This exalted and important office he for several years filled with honour to the Emperor and credit to himself. The peace, however, which, owing to the great military skill of Kwan-Wan-Chaong, the Empire had obtained and for some time enjoyed, was once more to be disturbed. This will appear when we state that the rebel chieftain, Lui-Mung, though vanquished, was not in despair. During the few years which immediately followed his defeat he had, in his retirement, been secretly forming a large army and concocting measures of a nature well calculated, as he supposed, to crown with success any future attempts on his part to regain the dominions which he had before usurped, and from which, by the superior military genius of Kwan-Wan-Chaong he had been so ignominiously driven. He resolved to attack the imperial forces by land and water. Feeling, however, that Kwan-Wan-Chaong as a general officer was, in his knowledge and practice of military tactics, superior to him, he determined that the attack should assume a strategical form. He destroyed, therefore, all the beacons which crowned the summits of the various hills beyond which it would be necessary for his land forces to march, and thereby precluded the possibility of an announcement being made to Kwan-Wan-Chaong of the near approach of an invading army. His ships of war were, also, in accordance with his commands, rigged as ships of merchandise, in order that along the rivers and creeks intersecting that portion of the Empire which he was so anxious to re-vanquish, they might have a free and uninterrupted passage. He also hoped that his vessels under such a guise as that to which we have just referred, would be able to attack and take by surprise a large fleet of imperial war junks which were then guarding all the approaches by water to King-Chow, the capital city of the vast district over

which, as viceroy, Kwan-Wan-Chaong was swaying the sceptre of almost regal power.

These stratagems on the part of Lui-Mung proved successful, for the imperial troops, being taken unawares, fled, horror-stricken, in all directions. Many of them were slain, and amongst the killed was the hitherto invincible warrior, Kwan-Wan-Chaong. His surviving companions-in-arms being desirous that he should receive the honour of canonization, persuaded the people that he, mounted on a red horse, and holding in his hand a large sword, had been seen to pass through the air. To his manes the ordinary honours were at once paid; and subsequently, at the command of Chaulieh-ti, who, as first sovereign of the After Han dynasty, ascended the throne of China, A.D. 221, and died after a reign of two years, the posthumous title of Tai-Chung-Kwan was conferred upon him. He was not canonized until the reign of Chin-tsung, who, as third sovereign of the Sung dynasty, ascended the throne of China, A.D. 998, and died after a reign of twenty-five years. During the reign in question, the numerous salt-wells in the province of Shan-si, and which, to the inhabitants of that region, are a source of great wealth, became dry. The people were, in consequence, greatly distressed, and, at the same time, quite at a loss to account for a calamity so direful. The Emperor, who greatly commiserated his suffering subjects, summoned into his presence the cabinet ministers, with the view of obtaining if possible at their hands, an explanation of this mysterious circumstance. Like the magicians of Egypt, however, who were called into the presence of Pharoah to explain the nature of that sovereign's dreams, they were unable to unravel this singular and unprecedented event. The Emperor had, then, recourse for advice to the Chaong-Tin-Sze, or arch-abbot of the religious sect of Tau. This arch-abbot of Tauism replied that the drying-up of the salt-wells was caused by an evil spirit named Chee-Yow, and that if his Imperial Majesty were at all desirous to counteract the sad influences of this imp of hell, he must invoke the aid of Kwan-Wan-Chaong, who was

then in the world of spirits, and not only in the possession and enjoyment of kingly power, but having also, under his command, many legions of warlike spirits. To this counsel on the part of the arch-abbot of the sect of Tau, the Emperor gave heed, and on the subject-matter of the conversation which had taken place between them, wrote a despatch to Kwan-Wan-Chaong. This despatch was no sooner written than it was committed, with the view of its being forwarded to the departed hero for whom it was intended, to the flames of a sacred fire. And here, let us state, that in the opinion of the Chinese, all communications intended for the spirit world are conveyed thither through the medium of fire. It is, further, recorded in Chinese annals, that an hour had scarcely elapsed when Kwan-Wan-Chaong, mounted on his red-coloured charger, was seen passing through the air for the purpose of granting aid against all the spiritual adversaries of his Imperial Majesty, the Emperor of China.

Kwan-Wan-Chaong, on presenting himself to the Emperor, observed that before entering into a conflict with these legions of darkness, it would be necessary, in order to secure success, for all the subjects of his Majesty who were then residing in the vicinity of the salt-wells which, by satanic influence, had been dried up, to close the doors of their respective houses, and not, on any account, to open them during the seven days immediately ensuing. They were, also, requested not to leave their dwellings during the period already specified. To these suggestions on the part of Kwan-Wan-Chaong, the people, at the command of his Majesty, promised to give heed. All the necessary preliminaries having now been arranged, this mighty warrior from the spirit-world, standing at the head of his legions, opened the campaign against the powers of darkness. For seven days the darkness of night prevailed. The people who were shut up in their respective dwelling-houses were aware, by the great noise which rent the air, that a fierce battle was being waged by the good spirits on the one side, and by the evil spirits on the other. The result of this conflict was a signal and decisive victory

on the side of Kwan-Wan-Chaong. The spirits of darkness having been, by him, annihilated, the salt-wells not only became once more productive, but of their contents brought forth still greater supplies. For the important services which, to the state, Kwan-Wan-Chaong had rendered, the Emperor, Chin-tsung, conferred upon him the title of Yee-Yong-Mow-On-Wong. In honour of him, and near to the tomb in which, centuries before, his remains had been interred, a temple was erected by Chin-tsung. Temples, however, in honour of this canonised hero upon whom an Emperor of the present dynasty conferred the additional title of Chung-Yee-Fok-Mo-Kwan-Sing-Tai-Kwan, are now, throughout the empire of China, very numerous.

The city of Phnom-Peng is not by any means an imposing place. Many of the shops and dwelling-houses of which it is formed are constructed of reeds or bamboo-rods and thatch. There is one street, however, the main street, which consists of houses of masonry of brickwork. The houses in question are dwellings of a very inferior kind, and though they afford a comfortable shelter to a few of the more opulent citizens, they fail, nevertheless, to impart an imposing appearance to the town.

The principal merchants and shopkeepers, not to speak of the French, are Chinese. Without them, Phnom-Peng, as a place of trade, would not be so prosperous as she is, apparently, at the present time. Thus it is to the industrious sons of Han that the city of Phnom-Peng is, in many respects, indebted for the measure of prosperity which it now enjoys.

Before, however, we close our remarks on this city, let us not fail to mention the fact that the streets are daily visited by many dogs, which, owing to the anger they manifest towards strangers are, if the strangers be not armed with sticks, highly objectionable animals with which to come in contact. They are dogs of the pariah class, and the food upon which they live is the offal or garbage which the inhabitants cast into the streets. For a division of food of this

nature, the fights which arise between these hungry animals are often fierce and protracted. The ravens, too, are very numerous, and are, in some respects, as great a nuisance as the pariah dogs. They are, however, together with the dogs, most excellent scavengers, removing as they do from the streets much matter which, if left to decay, might prove most pernicious to the health of the inhabitants.

But it is now time for us to enter upon a description of our trip into the interior of Cambodia. Before, however, we do so, it may, perhaps, be necessary for us to give a brief account of some of the leading characteristics of that country. This kingdom, then, which was at one time a feudal dependency of Siam, is situated to the north and east of French Cochin-China, and although ruled by its own sovereign, is under the immediate protection of the French Government. It consists, in a great measure, of undulating plains, which are cooled and fertilised by the river Meikong and its many tributary streams. The various commercial products of the country may be enumerated as follows:—Silk, cotton, cane-sugar, palm-sugar, tobacco, rice, maize, ginger, gamboge, indigo, cardamums, pepper, cocoa-nuts, gutta-percha, gum-arabic, aniseed, betel-nuts, areca-nuts, cocoa-nut oil, ground-nut oil, fish oil, wood oil, cochineal, and salt fish. Now, before we proceed further, it may be well to observe that betel-nut, which we have mentioned as forming one of the commercial products of the country, is throughout the country, and on the part of both sexes, an almost universal masticatory. On the tables of the poor, as well as of the rich, there are vessels containing it, and it is, as an invariable rule, the first thing of which, on entering a house, you are invited to partake. The vessels in which, in the houses of wealthy persons, it is kept, are made of silver, and in some instances, of gold. So beautiful are they in workmanship and design, as to ornament the tables on which they stand. The consumption of tobacco by smoking is, also, very great.

The roads by which the country is intersected cannot, for

one moment, be compared with the well-macadamised roads of Great Britain: they contrast, however, most favourably with the roads of several other Asiatic countries which we had the pleasure to visit. The bridges, also, by which the rivers or creeks are spanned, are, in almost all cases, well built structures of masonry or brickwork.

The forests are very extensive, and contain trees of many varieties. Of the most valuable trees which these forests contain, we may mention the scented eagle wood, ebony, rosewood, ironwood, poon, walnut, teak, and turban. The last-named tree is the plant from which gutta-percha is obtained, and is, therefore, deserving of especial notice. It is a tree of no ordinary dimensions, having a trunk which, in point of circumference, varies from 7 to 10 feet. Its branches, too, are wide spreading.

Mr. Cameron, in speaking of this tree in his excellent work, entitled "Our Tropical Possessions in Malayan India," says as follows :—

"It flourishes luxuriantly in the alluvial tracts which lie between the hill ranges, and forms in many localities the chief foliage of the jungle.

"Unlike the means adopted by the Burmese to obtain the caoutchouc, the gutta-percha or turban-tree is not tapped merely, but cut down and absolutely destroyed to obtain its juice. It is stated that the quantity of juice obtained by tapping the live tree is so small that it would never remunerate the search for it.

"This is much to be regretted; the tree is of very slow growth, and under the present system, which requires the destruction of ten trees to produce 1 cwt., the supply must sooner or later fall short from the forests of the peninsula, as it has already done from those in the Island of Singapore. The Malays obtain the gutta-percha in the following manner:—A full-grown tree, which must be 20 or 30 years of age at least, is cut down, and the smaller branches cleared away; round the bark of the trunk and the larger branches, circular incisions are made at a distance from one another of a

foot or foot and a-half. Under each of these rings a coconut shell or some other vessel is placed to receive the juice which, exuding from round the cut, trickles down and drops from the under part of the tree. In a few days the tree has given forth its life-blood. The juice in the vessels is then collected into pitchers made of the joints of the larger bamboo, and conveyed to the huts of the collectors, where it is placed in a large cauldron and boiled so as to steam off the water which mixes with the juice, and to clear it of impurities. After boiling, it assumes its marketable consistency, and is brought in for sale.

"The introduction of the article to the world as a merchantable commodity is due to Singapore. About 21 years ago attention was directed to the coach-whips and to the various other articles which were hawked about the town by the Malays, made of a peculiar elastic gum, differing essentially from caoutchouc. Specimens of the gum were sent home, and when its valuable qualities were acknowledged, a search for the tree from which the gum was obtained, commenced.

"At that time the jungles of Singapore were well stocked with them, but they rapidly disappeared before the increased demand for the article, and now very few remain. One of the uses to which it was put by the Malays before it obtained European notice, was in the composition of a sort of bird-lime, with which animals as well as birds were captured.

"The tenacity of this composition is described as something extraordinary, and a story is told of its being used successfully in the capture of a tiger. 'A man having been killed by one of these animals, the body was left upon the spot, and a large quantity of this gutta bird-lime disposed on and about it; all round at a few paces distant the chaff of paddy was thickly strewed, and more bird-lime applied. The animal returned to finish his repast, and his mouth and claws were soon clogged by the bird-lime, while quantities stuck to his body. To get rid of this annoyance, he rolled himself



in his rage on the chaff, which soon swelled his body to a most portentous bulk ; and after having exhausted himself in fruitless exertions, he was easily killed.' " \*

The beasts of burden, which we met on the high roads of Cambodia, were horses or galloways, oxen, water buffaloes, and elephants. The horses or galloways are generally used for riding purposes, and, as a rule, are made, by their Cambodian riders, to proceed at a very quick pace. The near approach of a horse is announced by the tinkling of a number of small bells, which are fastened by means of a leather strap, around its neck. The oxen and buffaloes are used for drawing carts and waggons. The carts to which oxen are yoked are of very light structure. Each vehicle of the kind is appointed to be drawn by a pair of oxen, and the rapid pace at which these well formed animals drag the carriages to which they are yoked along the roads, is indeed marvellous. The carts to which water buffaloes are yoked are, as may be imagined, heavier and stronger than are the conveyances to which, in the preceding sentence, we have referred. Moreover, as the water buffaloes are, in form, very ponderous, it is impossible for them to perform their journeys with the same degree of ease and swiftness as do the oxen. To the neck of each buffalo—and our remark also applies to each ox—a clapper is attached. This custom, as in the former instance, is of course adopted to warn wayfarers of the approach of a beast of burden. The elephants being numerous in the land, are captured, and so soon as they have been tamed, are made to carry on their strong backs merchandise of various kinds. Men, too, seated in howdahs, are borne by these beasts from place to place. The driver sits on the neck of the elephant, and should the beast become at all unruly, he brings it to a state of propriety by piercing its head with a small iron hook or dagger, which is attached to the end of a short wooden rod.

The religion of the Cambodians is that which was founded

\* Related by Colonel Low.

and propagated by Buddha or Gaudama, as he is sometimes called. In order, however, to understand more fully the religious faith which it is now our intention to describe, let us enter, in the first instance, upon a brief account of the personage by whom it was established. Buddha, then, was born about six hundred years before the coming of Christ. The city which lays claim to the distinction of having given birth to so remarkable a character is that called Kapila-Vastu. It was the chief city of a minor kingdom in the north of India, and of this country the father of Buddha was the Prince or King. On attaining years of discretion, he was told the melancholy fact that his mother had died seven days after his birth. This sad intelligence preyed so greatly on his mind as to cause him to retire in a great measure from the cares and turmoils of life. The father, observing this tendency on the part of his son, and being well aware, too, that the soothsayers of the kingdom had long before predicted that the Prince would decline the honours and anxieties of the throne and become a monk, resolved, if possible, to prevent any such step being carried into effect. He, therefore, as a preliminary measure, resolved to unite him in marriage to the daughter of a neighbouring king. To this resolution on the part of the father the son yielded, and he became, in due course of time, the husband of the princess whom his father had selected as the most suitable helpmate for him. It is natural to suppose that he now entered upon all the gaieties of eastern life, and forgot the sad fact which but a short time before had caused him to long for a retirement from the pursuits and pleasures of the world. On one occasion, however, when riding in his chariot towards his summer palace, he saw a man who was so overcome and borne down by the infirmities and sorrows of old age as to be almost incapable of walking. The Prince, upon asking the driver of his chariot if labour and sorrow were the usual concomitants of extreme old age, was told in reply that they were. "Then let me not seek to-day the pleasures and attractions which my summer palace offer me. Rather

let one who is an heir to such sorrows give up at once the world and its fascinations. Hasten homewards." The Prince then returned to his home.

On another occasion he saw on the highway a leprous person, and upon being told by his attendant that all flesh was heir to disease, he was greatly overcome. At a future time he passed a funeral procession, and having been told by one of the bystanders that all men must die, he gave way to feelings of despondency. He now, however, resolved to find out some expedient by which the various extremities to which his mind had been directed, might be averted. It happened, therefore, that whilst visiting either a near or distant part of the principality to which he was heir, his attention was directed to an anchorite who, sitting at the corner of a thoroughfare, was receiving alms from the benevolent who had occasion to pass that way. This man he was informed in answer to his inquiries, was a recluse, who devoted his time to a meditation on the follies and vanities of the world, and who lived as a pensioner on the bounty of compassionate persons. It now occurred to the Prince that he had at length discovered a plan by which the great purpose to which, in a preceding sentence, we have referred, might be accomplished. He resolved to renounce his right of succession to the throne and sceptre of his father, to forsake his family, and to seek seclusion in some distant part of his father's principality. On the very day that this resolution was entertained, his wife gave birth to a son, who was her first-born child. On his wife and her newly-born babe he gazed for a time, and fearing lest the resolution which he had formed should for ever abandon him, he mounted his horse and, attended by a servant, entered a forest and there passed the night. On the following morning, having attired himself in the dress of a mendicant, he placed his horse and princely robes in charge of the servant who had accompanied him, and then commanded him to return to the palace, and to deliver, on his arrival there, to the various members of the royal family

the following message:—The Prince does not intend to return to the home of his fathers until he has discovered an antidote against age, disease, and death.

In the seclusion which the forest afforded him he was eventually joined by five Brahmins. The teaching, however, of these religionists he soon discovered was altogether opposed to his own preconceived views on the various religious or philosophical subjects which came under discussion. To their notions on the great doctrines of the transmigration of souls and good works, he could without any hesitation give his assent, but the gods whom they said were deserving of, and ought to receive, adoration at the hands of men he utterly abhorred. The sacrifice of animals, too, which in some respects was strongly insisted upon by his Brahminical companions, he regarded as a vain thing. The great purposes of religion he declared were, or ought to be, of a decidedly merciful nature, and that no religion was worthy of a moment's consideration which did not provide for men an exemption from the miseries and woes by which in life they are beset. A religion so constituted, he intimated, is simply a holiness clad in never-fading beauty, and presenting the most attractive loveliness. Finding that by the severe austerities which during the six years he had now spent in the seclusion of the forest, all his energies of mind and body were being wasted, he determined to alter in future his mode of life. He commenced, therefore, by partaking more freely of "creature comforts." This change of life on his part so greatly shocked his Brahminical associates that they at once forsook him and returned to their respective homes in the sacred city of Benares. Buddha being now the only rational inhabitant of the forest, in which for many years he had sought and found seclusion, pitched his tent under a mimosa tree, and devoted the whole of his time to prayer and meditation. It was during this particular season of reflection that he was called upon to experience a severe mental conflict. Temptation in every form assailed him. Spiritual adversaries of the most

fearful and powerful kind hedged him in on every side, and for some time nothing but defeat and disgrace apparently awaited him. He, however, came from this great spiritual struggle a conqueror, having discovered, as he thought, during its course the four great truths for which he had hitherto so vainly searched. The four great truths in question may be enumerated as follows:—Firstly, all animated creatures are exposed to suffering. Secondly, suffering is the natural result of a longing after, or a thirsting for that which is a vain illusion. Thirdly, freedom from suffering can only be attained by a deliverance from the longing or thirsting to which we have referred, or, in other words, by absorption; and, fourthly, this absorption can only be effected by an attention to the rules of Buddha. These rules may be enumerated as follows:—Strong faith; pure thoughts; pure words; pure actions; a retired or secluded life; an earnest application to the study of the holy law; a full and correct knowledge of that law, and careful meditation. The holy law sets forth that men are not to kill creatures of any kind; not to steal; not to commit adultery; not to lie, nor yet to use profane or blasphemous language; and not to partake of strong drink. It also especially enjoins upon the bonzes or priests of the sect of Buddha not to eat except at the properly appointed times; not to attend theatres; not to wear fine clothing; not to sleep on soft beds or easy couches; and not to receive gold or silver.

Thus far we have treated on what may be termed the negative injunctions of Buddha's system. Let us now consider its more positive commands. Let it be observed then that "charity in its most comprehensive sense, purity, patience, courage, contemplation, and science" are enjoined on all persons. In addition, however, to the above-named virtues, twelve precepts are more particularly imposed on recluses. The precepts in question are very much as follows:—Firstly, they are to clothe themselves with garments made of rags which have been found in cemeteries, or by the wayside. Secondly, that each recluse shall make his own

clothes, and shall not possess more than three suits at one and the same time. Thirdly, that each recluse shall have a yellow woollen tippet, also sewn by his own hands, to wear over his shoulders. Fourthly, that he shall live as a pensioner on the bounty of others. Fifthly, that he shall eat once daily. Sixthly, that he shall neither eat nor drink after the sun has reached meridian. Seventhly, that he shall dwell in groves and places which are far removed from the haunts of men. Eighthly, that the branches of wide-spreading trees shall alone afford him a shelter. Ninthly, that the trunk of the tree under which he lives shall be to him when in a sitting posture, a sufficient support for his back. Tenthly, that in bed he shall sleep in a sitting rather than in a recumbent posture. Eleventhly, that he shall never, having once arranged his bed, change its position. And, twelfthly, that he shall resort once a month to cemeteries or funeral pyres in order to reflect on the vanity and uncertainty of all things sublunary.

Thus Buddha thought that men by a diligent cultivation of the virtues which we have enumerated, and by a strict observance of the precepts to which we have directed the attention of our readers, would attain to nirvana, or the inconceivable bliss of a future state. Now, by the term nirvana is meant absorption or a mingling with the heavens, and being for ever in a state of unconsciousness. This state was, in the estimation of Buddha, one of extreme happiness, and in order to attain it many ascetical persons have recourse to monastic cells, or to the caves and dens of the earth, for it is in such places, they fancy, a holy abstraction from worldly cares can be the more effectually cultivated.

There are, however, many Buddhists who suppose that absorption, or, in other words, the inconceivable bliss of the nirvana state is a reward which only the truly meritorious, or highly virtuous ones of the earth can attain, and that so difficult is it to conform amidst the temptations of life to the necessary standard of merit, that they give up all idea of nirvana, and seek only the attainment of places in a paradise,

or intermediate state, of which Buddha also spake and taught. The paradise in question is said to be beautified and adorned with trees and shrubs of various kinds. The air thereof is also said to resound with notes of birds of the richest plumage. It is not, however, an abode in which departed ones for ever remain. Some are there for millions, others for billions, and not a few for trillions of years. They have, however, one and all to return, at the termination of their respective periods of bliss, to this fleeting world, to be men of distinction, honour, and renown. There is also a place of torment for the damned. This region of woe, which is said to be situated in the western heavens, is divided into ten kingdoms, over each of which there reigns a king, who, aided by a certain number of ministers, directs all affairs. From this abode of torment and sorrow, the damned are, in due time, permitted to return to earth. They reappear, however, in this world in the form either of dogs or cats, or wild beasts of the forest, or reptiles, or birds of the air, or fishes of the sea.

Having briefly dwelt upon the national religion of Cambodia, let us now proceed to give an account of some of the ceremonies and games of the people of that country.

And first as to the marriage ceremony. This rite may, in some respects, be regarded as a civil contract. The parents select a bride for their son. On an auspicious, or lucky day, the marriage takes place in the presence of the respective friends of the contracting parties. On that day, and on the two or three days which immediately follow it, great rejoicings are observed.

It may, perhaps, prove more interesting to our readers, if we quote from Vincent's "Land of the White Elephant," the following interesting account of a Cambodian marriage. Let us, therefore, proceed to do so:—

"February the 15th was the day appointed for the marriage festival in the (Governor's) palace, but I being sick, my companions thought it imprudent for me to attend. However, in the evening the missionary gave me a detailed

account of the entire proceedings. He said that when they reached the Governor's palace, the ceremony had just commenced. That they were ushered, amid a tremendous din of gongs, into a large *sala*, beyond the reception hall, where were seated the Governor and about a hundred noblemen and invited guests; the bridegroom, a young man about 20 years of age, elegantly attired in silk jacket and *panoung*, was also there. By the time the *farangs* were seated, a procession, headed by the bride, supported on either hand by demure-looking matrons, composed principally of aged or married women, all elegantly attired, entered and slowly marched towards the Governor. The bride was not particularly interesting as regards personal charms; she was young, however, and dressed richly and in good taste. Besides her silk *panoung*, she wore a gold embroidered scarf upon her shoulders, also gold rings upon her fingers, bracelets upon her wrists, and armlets above the elbows. The bride took up her position near the bridegroom, both sitting upon the floor, but not looking towards each other; in fact, throughout the entire ceremony they both were perfectly impassive and *nonchalant*. The marriage ceremony proper now began. A number of wax candles were brought on a salver, and then lighted by one of the nobles. The silver waiter was then passed round before the company eight times, each one in turn saluting the couple, and wishing them good fortune by waving or blowing the smoke towards them, thus expressing something like the old English custom of throwing the slipper after a newly married couple, the band of string and reed instruments playing the meanwhile. Two large velvet cushions having been previously placed before the bride and bridegroom, and upon them a large sword, the leader of the *lacon* (theatricals) now came forward, and went through for a few moments a most fantastical sword exercise. Dishes had been placed before the unsusceptible couple upon the floor, with covers upon them, which latter the *lacon* man removed during his flourishes, disclosing to view some cooked fowls or ducks; nothing was eaten, however. Next the hands of the ex-



pectant couple were bound together, and to each other with silken threads, by the women attendants, probably some near relatives. Thus were they truly 'joined together' in Buddhistic wedlock, and this completed the nuptial ceremony."

Afterwards a grand banquet was served in the reception room, the Governor himself officiating. The nobles and guests partook of the viands, sitting apart at little tables by themselves. The *farangs* occupied the place of honour at the end of the hall; and they pronounced the dinner excellent.

Let us not forget to state, when writing on this interesting subject, that a person of wealth is not, as a rule, satisfied with one wife. He, therefore, generally takes to himself as spouses, two other women. More than three wives, all living at the same time, he cannot legitimately have. Of concubines, however, he can have an unlimited number.

Before we close our remarks on the subject of Cambodian marriages, let us not forget to state that very expensive presents are not unfrequently given to the bridal pair. Thus, for example, Vincent informs us in his work, entitled "The Land of the White Elephant," and from which work we have already quoted, that to a bridal pair, at whose marriage ceremony some of his travelling companions were present, most costly gifts were made. "The Governor's gift," says he, "was a large lump of gold, worth 450 dollars, five silver bars (worth 15 dollars each), an American gold watch and chain, a gold tobacco-box, and 800 silver *ticals*. Upon one mat were 2,000 *ticals*' worth of money, in coins of different values. The other gifts were *panoungs* and native trinkets and jewellery."

As to funeral ceremonies, we may observe that the Cambodians dispose of their dead by cremation. On the day appointed for the solemnization of the funeral obsequies, many Buddhist priests go the house of mourning, and perform what, in the absence of a better term, may be called a mass. The mass having been brought to a close, the coffin, which is

generally of a variegated colour, is placed on a broad bier, or small portable platform. At the head of the coffin are placed burning tapers and eucharistical offerings of fruits.

On the bier, or portable platform to which we have just referred, and on each side of the coffin, a Buddhist priest, wearing robes of a yellow colour, squats. Each of these priests, holding before his face a large circular fan, or sunshade, chants a requiem. In front of the coffin, and at the head, of course, of the funeral procession, a chief priest is borne on a litter. This litter, which is carried by two strong men, consists of a hammock, suspended from an elaborately-carved beam of hard wood. Near to this chief priest, a man, bearing in his hands a tray, and on which offerings of fruits and flowers have been carefully arranged, walks with measured steps. Behind the coffin, male and female relatives and friends of the deceased follow, and, at frequent intervals, give vent to bitter lamentations and sorrow. On reaching the funeral pyre the coffin is placed thereon, and near to it are arranged mats, on which for a short time the priests and mourners squat. The chief priest eventually arises, and, approaching the coffin, says a few prayers. On withdrawing from the side of the coffin, other priests, attending the obsequies, approach it and having said a few short prayers, retire. Before, however, they quit the side of the coffin, they draw from it—the lid or cover thereof not being as yet screwed down—a portion of a long funeral shroud, which has been placed over the corpse. The chief priest again approaches the bier, and at the close of each of five prayers, which he then says, draws a portion of the shroud from the coffin. The shroud having been in this manner completely removed from the coffin, the chief priest withdraws and again squats on the mat. The lid of the coffin is now finally closed, and two strips of calico are placed on it. They are not suffered to remain in this position many minutes. The contrary, indeed, is the case; for two of the subordinate priests having again approached the coffin and having once more prayed, remove them. This ceremony of withdrawing the

shroud from the coffin is supposed to free the soul from the body and to secure for it a safe passage to the regions of bliss. To a train of gunpowder, which is made to communicate with the interior of the coffin, a fuse is now applied, and in a very short time the coffin, and the corpse which it contains, are consumed. In the case of princes and officers of state, the ceremony of setting fire to the funeral pyre is performed by the king. The corpse of a French merchant, who died at Phnom-Peng not many weeks or months before our arrival at that city, was burned according to all the rites and ceremonies of the Buddhist religion. On this occasion the funeral pyre was, as a mark of respect, we suppose, ignited by the King of Cambodia. This singular method of disposing of the corpse of a Christian was regarded by many as very singular. There can be no doubt, however, that he whose body was in this manner reduced to ashes had long entertained atheistical notions. The ceremony observed at his dissolution was simply in accordance with a paragraph of his will.

As to the games and amusements of the Cambodians, we may state that shuttlecock, played by means of the feet, dramatic representations, and musical concerts, more especially the latter, occupy much of their time. Boat races, bullock-cart races, elephant races, cock fights, turtle-dove fights, quail fights, and fish fights, also have their patrons. The gamecocks and turtle-doves are, previous to fighting, almost invariably armed with spurs. Thus they, not unfrequently, very seriously injure each other. To elephant fights we also heard references made. Such contests, however, do not we apprehend ever occur in this age. It is, nevertheless, on record that, in ancient times, it was customary for Cambodians and Siamese to settle any disputes which might arise between them by fighting elephants, even as it was customary in ages past, for the inhabitants of Sumatra and those of Java to settle their disputes by fighting buffaloes. Gambling, card-playing, and dominoes are also greatly

patronized. But it is now time for us to give a brief description of our travels through the interior of the country.

On a preceding page, then, we have stated that the King of Cambodia, on learning that it was our intention to travel through his kingdom, had graciously promised to furnish us not only with boats, but at the same time with all other modes of conveyance, which, in the prosecution of our journey, might be necessary. These royal promises, we need scarcely observe, were one and all most amply fulfilled. Thus, for example, at the hour appointed for our departure from Phnom-Peng we found at the place of embarkation, for our especial service, one of the King's own travelling boats. On the taffrail of this royal barge was placed, with a view to our safe convoy, the insignia of royalty. These emblems, which consisted of a royal banner and a large plume of peacock's feathers, tended no doubt to secure for us respect at the hands of the several villagers and citizens through whose villages and towns we had occasion to pass.

The barge was also well-manned by sailors whom the King had especially summoned to attend. In consequence of the great heat, they dispensed entirely with their upper garments, and in a standing posture, with their backs towards the saloon in which we were seated, rowed or paddled with great regularity. Each of these sailors bound a thin cord around his shoulders as a charm or antidote against cholera.

The Mesap, a somewhat narrow river, which, on our way from Phnom-Peng to the great lake of Thay-lay-Sap we had occasion to navigate, is in many places enclosed by high banks, which are very well wooded. We also observed plains or fields, in which respectively mulberry trees, indigo, betelnuts, and other products were being carefully cultivated. As the waters of this river abound with fish of various kinds, it was very natural for us to see, at frequent intervals, large numbers of storks, pelicans, king-fishers, and other birds, which prey on fish, diligently seeking for their food. These various kinds of birds appeared to be very tame, suffering us

in many instances to approach quite near to them, ere they took to flight. We also saw a tolerably large ichneumon by the river's side. For a time, he lay perfectly still, and would, without doubt, have fallen a victim to the gun of our travelling companion, Mr. Rosenthal. Ere the gun was charged, he was startled by the falling of an oar, and, evidently feeling that danger was at hand, fled for safety into the neighbouring jungle.

The first town at which we arrived was Kum-poong-loong. It is of very limited extent, and consists, as do all Cambodian towns, of houses which are constructed of mats and reeds, or bamboo rods. Here, however, there is a beautiful Buddhist temple or pagoda, as such structures are sometimes termed. It stands in its own grounds, which, at the time of our visit, were kept in very good order. On entering the temple we were surprised to find that its four walls were literally covered with mosaics. The mosaics in question represent, in a great measure, the fearful punishments which, in the Buddhist hades, are meted out to the wicked. Thus, for example, one picture represented a man whose tongue was protruding, and which ravens were voraciously devouring. This mode of punishment is, we were told, inflicted on perjurers, liars, profane swearers, and blasphemers. Another picture represented a man whose eyes were being plucked from their sockets by ravens. This style of suffering is the lot, so we were informed, of those who have looked upon women to lust after them, or who have found delight in gazing upon things calculated to fill the soul with evil passions. But time would fail us were we to enumerate all the singular representations which, in bright and glowing colours, the artist has delineated on these walls.

We, in the next instance, visited the market-place, and as the weekly fair was being held, we saw the emporium in question to great advantage. The grain stores were very well filled with rice. This was, in truth, an agreeable sight, as rice is one of the chief articles of diet in Cambodia. Thus there was in the market an abundant supply of food

for all. The fish market, too, was well supplied with salt fish. This fact, however, is not a surprising one, as the inhabitants of Kum-poong-loong (and the remark which we are now about to make applies to the citizens of all the towns on the banks of the Mesap) devote their time to capturing fish, which they immediately dry and salt, and then, as an article of commerce, send to almost all the countries of Asia. Of fish oil they also make large quantities. Nor are the inhabitants of Kum-poong-loong obliged to go any great distance in the pursuit of their calling as fishermen, inasmuch as the river Mesap and the neighbouring lake of Thay-lay-Sap abound with fish of almost every variety, and of every size. The fruit market, too, proved worthy of a visit. Of water-melons and other fruits of that nature there was an abundance, and as the heat of the day was very great, they were, of course, in demand. In the market-place we saw a number of pariah dogs which were eagerly watching for any particle of garbage that might be cast into the streets. They had a half-starved appearance, and growled so ferociously as to remind one of savage wolves rather than dogs. The ravens, too, with their shining black plumage, were also in large numbers seeking after their prey.

As we were returning from the market-place we saw a large funeral procession coming towards us. When it reached the place where we were standing, we discovered that it consisted of Cambodians and Chinese, who were on their way to some public or common lands situated at a distance of four miles from the town of Kum-poong-loong in order to give interment to the remains of a Chinese merchant who had died on the preceding day. As the Cambodians dispose of their dead by cremation, they are without cemeteries. It was, therefore, necessary for the Chinese mourners, who formed part of this mournful cavalcade, to have recourse to the wilderness in order to give interment to the remains of their compatriot. As the day, though hot, was beautifully fine, we resolved to accompany the mourners on their sad

errand, and to gather, if possible, as travellers, some further information respecting the performance of funeral ceremonies in Cambodia. As the funeral procession was in all respects similar to that which, on a preceding page of this work, we have described, there is no need for us to repeat it here. We may, however, state that in addition to the persons who in a Cambodian funeral precede the coffin, there were two Chinese. Of these men, one scattered at frequent intervals, mock paper-money, with the view of appeasing all evil spirits or hungry ghosts, and precluding thereby the possibility of their preying for food or money upon the soul of the departed one. The other carried a white banner with the view of pointing out to the soul its way to the tomb. Now the two customs to which we have just referred are, in their nature and practices, quite Chinese. The coffin was in its style and decorations altogether Cambodian. Thus, for example, on its sides were painted medallions of a red colour, each of which was enclosed by a border of green and gold. On the lid were painted medallions of a blue colour, each of which was enclosed by a border of red and gold. On the arrival of the funeral procession at the place where a grave had been prepared for the interment of the remains of the departed one, all the ceremonies, excepting cremation, which, on a preceding page, we have described, were duly observed. No sooner had the coffin been lowered into its last resting place, amidst the howlings and lamentations of the mourners, and the loud beating of gongs, than the grave-diggers commenced the work of throwing earth upon it. As the grave, which, in point of depth, was not more than three or four feet, was being filled with earth, men armed with long poles resembling paviers' hammers, stood therein, and with their poles beat or pressed the earth with the view of hardening it, and thereby rendering it a difficult, if not an impossible, matter for the pariah dogs and wild animals of the forest to exhume and devour the remains of the departed one. As the mourners were in the act of withdrawing from the grave, several men, each

of whom had previously provided himself with a box of matches, hastened to set fire, in many parts, to the neighbouring jungle. As everything was very dry in consequence of a prolonged hot and dry season, the fires, which had been thus kindled, burned with a fury which can be more easily imagined than described. Upon asking why this singular step had been taken, we were told that it was done for no other purpose than to intimidate all wild beasts which might be lurking in the neighbourhood of the newly formed grave, and to keep them away until all scent or smell arising from the dead body which had just been buried therein, should have ceased to exist. We now returned to Kum-poong-loong, and on reaching our boat, very gladly retired to rest, being much overcome by the heat and fatigues of the day.

On the following morning, we took our departure from Kum-poong-loong and proceeded to Kum-poong-he-leik, and thence to Kum-poo-chee-nung. On our way to and from these towns, we passed several junks sailing under Cambodian colours, of which not a few were owned by Chinese merchants, who, in the pursuit of commerce, had established themselves in Cambodia. The vessels belonging to these Chinese traders were easily recognised by the eyes which were painted on the bows, and by representations of the Yin and the Yan, which were painted on the oars. We also observed several canoes, each consisting of one solid piece of wood. They had a somewhat clumsy appearance, and required, in their navigation, no ordinary degree of care. In propelling them, a scull alone was used.

On our arrival at Kum-poo-chee-nung, it was suggested that our commissariat stores might be renewed to advantage. It was also proposed by one of our party that the purchase of a fat pig would prove very agreeable not only to himself but to others also of the ship's company. We, however, were quite at a loss to see the propriety of such a step, knowing full well that, in consequence of the great heat of the climate, the larger portion of the pig's carcase must speedily become unfit for human food. A desire for pork, however, was again



expressed, and with the view of gratifying that desire a large pig was eventually bought. The purchase of the pig in question was attended with no ordinary degree of excitement and mirth. A small farmer who, it was discovered, had a few fat pigs for sale, was at once visited. Taking us into his farm-yard, he directed our attention to eight or ten fat hogs, and requested us to take our choice. Our pork-loving companion immediately selected the largest pig of the herd, and the price demanded having been agreed to, an attempt was at once made to capture the grunter. The brute, however, which evidently partook more of the nature of a wild than a domestic pig, madly bounded out of the yard, and rushed into the neighbouring jungle. As the farmer had not received payment for his pig, he deemed it advisable to hunt the animal down. He accordingly summoned to his aid fifteen stalwart Cambodian peasants, who, armed either with sticks or spears, entered the jungle in search of the fugitive porker. The result was a most animated chase, which extended over a period of half-an-hour. So soon as the beast had been caught, a shout of triumph on the part of the peasants made the very jungle resound. We, for our part, know nothing whatever of the pleasures and excitement of the chase. If, however, they equal the delight and animation which characterized the peasants on the occasion to which we have just referred, they, indeed, are very great. The captured pig, which had all the appearance of a wild boar, was speedily conveyed to our travelling barge, and placed, with a view to its safe custody, in a small hold. Having inspected some well-formed earthenware vessels and furnaces which the Cambodians require for culinary purposes, we re-embarked, and with all haste proceeded on our way to the great lake of Thalaysap. The village of Kum-poo-chee-nung was in due time reached. Here we saw some floating-houses which failed not, in consequence of their novelty, to interest us very much. They consist of mats and reeds, and are erected on floating rafts of bamboo-poles or beams of wood. The rafts are secured to the banks of the river by means of chains or

ropes. It is, of course, possible for the inmates to move their dwelling-house to any part or branch of the river in which they may choose to locate themselves. On landing from our barge, we inspected a small market-place, containing a large supply of earthenware culinary vessels, which were, in all respects, similar to those to which in a preceding sentence we have referred. The shapes of these vessels and furnaces are very classical, and so beautifully are they formed as to afford the most indubitable evidence of the skill and ability with which Cambodian potters ply their art.

On calling at the Custom-house, which is also a floating habitation, we found the chief officer engaged in celebrating the marriage nuptials of his son. The marriage had been solemnized, if we may so apply the term, a day or two before our arrival. The celebration of the event, however, was still being observed. The happy pair were called into our presence, and, as a mark of reverence, were made to kneel at our feet. During the few moments that this ceremony lasted, we had an opportunity afforded us of observing how the bridegroom and his bride were dressed. He wore a new jacket and ponung, or trousers, of gay colours, while she was robed in a jacket and ponung of a blue colour. She had, also, round her neck, a long necklace. It was, however, impossible for us to ascertain the nature of the beads of which it was formed. The bridal pair, on rising to their feet, placed before us a tray containing three or four savoury Cambodian dishes. Of this food we partook very sparingly, and then gave, as is customary, a small bridal present. As we were in the act of withdrawing, the father of the bridegroom begged of us—knowing that we were English ecclesiastics—to bless the bridal pair. Having explained to him that we were not believers in the tenets of Buddha, we further stated that should it meet his approval, it would give us pleasure to ask the one living God of all the kingdoms and nations of the earth to bless them in the name and for the sake of Jesus Christ, the Redeemer of men. To this he consented, and we accordingly gave the youthful couple—

for they were not more than eighteen and seventeen years of age respectively—our heartfelt blessing, and, having done so, took our departure.

Before leaving Kum-poong-chee-nung, we experienced great difficulty in obtaining a pilot—the services of such an officer being absolutely necessary for the safe navigation of the great lake upon the waters of which we were so soon to enter. After some delay, however, the services of a competent person were secured, and he, together with ourselves, having embarked, we once more hastened on our voyage. We had not proceeded very far from the last-mentioned place, when our attention was directed to a large number of monkeys which were seated, like so many birds, on the branches of the trees by which the banks of the river Mesap are, at this point, adorned. Our travelling companion shot two or three of these playful creatures, and it was, indeed, distressing to witness the apparent sorrow which the survivors manifested on seeing their companions of the forest fall. One of the monkeys at which our companion levelled his gun was severely wounded, and it was, beyond measure, surprising to see the tender manner in which this maimed brute was assisted by the other monkeys in his descent from the tree on which he had received his wounds.


In due time we arrived at a very small village called Well-Puck, and here it was deemed advisable that we should slaughter the pig which we had previously purchased at Kum-poo-chee-nung. Each of the sailors on board, however, declined to act the part of a butcher, and it was with difficulty that a villager was at length prevailed upon to render the service of which at that moment, being in want of food, we stood so much in need. The pig having fallen a victim to the knife of this amateur butcher, portions of it were at once placed in the hands of our cook, who was an Annamese, with a view to their being prepared for our breakfast table. The duties thus imposed upon our cook having been well discharged, we partook once more of a hearty meal. The greater part of the pork, however, was wasted, it being

utterly impossible in a tropical climate to keep fresh meat for any length of time.

We now entered upon the great lake of Thalaysap, and scarcely had we done so, when a fisherman drew from its waters a large sword fish. The cranium and sword of this monster of the deep we expressed our readiness to purchase. The fisherman, however, upon hearing of our wish, at once observed that there was no need for us to expend our money on such things, as he was prepared to present them to us as mementoes of our visit to the great lake. The cranium and sword of this fish thus fell into our possession, and they form to-day an interesting portion of our large private museum. As we were in the act of withdrawing from the presence of this generous fisherman, several sea gulls flew over our heads, one of which was wounded by the contents of our companion's gun. Before, however, we could reach that point of the lake on the surface of which it fell, it was seized by a large eagle, and borne no doubt to some near or distant eyry. A strong wind arising about this time, and rendering the lake rather tempestuous, it became necessary for us to skirt a very extensive forest, by which the shores of the lake are for many miles fringed. As we were sailing slowly along the side of this forest, we saw a large number of vultures feeding most voraciously upon a carcase. This, no doubt, was the carcase of one of the many wild beasts which infest these forests, and which—owing either to wounds inflicted in the chase, or sickness, or old age—had there died.

The wind continuing to rise, it was impossible, at that time, to proceed further. We therefore made fast our boat to one of the trees of the adjoining forest, and in that position remained during the ensuing twenty-four hours. The boat plunged to such a degree throughout the night as to subject us to a sharp attack of sea-sickness. Towards the morning a large flock of wild geese settled on the water in close proximity to us, and by their incessant cackling bid, as it were, defiance to the gun of our fellow voyager. On the weather becoming calm, we again proceeded on our voyage,

and passed on that and the four following days, several fishing stations. These stations consist of rude huts of reeds and mats, and are erected on wooden platforms which are supported a few feet above the surface of the waters of the lake by means of strong wooden piles. The fishes, when caught, are preserved by salt, and are afterwards, as we have elsewhere stated, sent as an article of commerce to almost all the nations of Asia. From the sea monsters, however, such as sword fishes, porpoises, and dolphins, oil is obtained. In the neighbourhood of all the fishing stations we generally saw large flocks of eagles, vultures, and condors. These birds fatten upon the entrails of fish which, in large quantities, are cast as offal by the fishermen into the lake. We also passed large flocks of pelicans. These birds, though they sit not so gracefully on the water as do swans, and though in point of shape they are not so beautiful, yet, nevertheless, they are deserving of admiration. At frequent intervals, too, we saw on the shores of the lake large evergreen trees, the branches of which were rendered literally white with birds, which were roosting on them. These birds were in some instances sea-gulls, and in others pelicans. It somewhat astonished us to see with what ease these web-footed creatures of the air could poise themselves on the wide spreading boughs of the loftiest trees. On the morning of the 31st of January we reached a small fishing village, which is situated at the head of the lake, and it was here that we were called upon to debark, in order to make the necessary preparations for our overland journey from this point to the famous ruins of Angor Wat. Let us not take leave of the lake until we have made an allusion, however faint, to the most magnificent sunsets which, each evening we were on its bosom, we had an opportunity of witnessing. They were surpassingly beautiful, and failed not to convince us of the fact that on canvas, the pencil of the artist, however cunning, has as yet most signally failed to give true representations of the sublime grandeur of an Eastern sunset.



No sooner had we landed than we employed a messenger to forward our letters of introduction to the Governor of the province of Siamrap. On being informed that he could not possibly return to us with an answer until the following morning, we resolved to pass the evening in a manner as comfortable as it was possible for us to do. We, therefore, proceeded to light a tent fire, and then to prepare for ourselves a suitable repast. By the side of this fire we eventually dined, and spent a few hours in a most social manner. Ere we retired to rest, however, the pleasures of the evening were, so far as concerned us, considerably spoiled by a flogging, which, at the command of one of our party, was administered to a sailor, who formed one of the boat's crew. The poor fellow cried bitterly at each stroke of the whip, which was administered by one of his companions. As many Cambodians, who resided in a closely adjoining hamlet, witnessed this castigation of their countryman, and as they knew, too, that it had been inflicted in obedience to the commands of an Englishman, it was with fear and trembling, in respect to our safety, that we retired to rest. Throughout the night, however, there was no attack made upon us. We, therefore, concluded that the Cambodians do not regard a flogging administered to one of their countrymen in obedience to the orders of an European, in the same light as the Chinese would, under similar circumstances, regard the punishment of one of their countrymen.

So soon as the sun had risen, our messenger returned with a most polite message from the Governor of Siamrap. His Excellency informed us that in the course of a few hours he would send, for the safe conveyance of ourselves and baggage to his residence, bullock and buffalo carts. At the hour of 10 A.M. these carts arrived. Having as speedily as possible stowed our baggage in the buffalo carts and ourselves in the bullock carts, we proceeded on our way to the town of Siamrap, which is the capital of a province of the same name. The road, which was one of the most uneven ways we ever had traversed, led through a forest. Indeed, so

bad was the road, that we were compelled, despite the cart being drawn by a pair of strong bullocks, to alight and walk. We had not gone very far when we perceived, on the soft mud of the forest the fresh prints of a tiger's feet; and again, at no very great distance from this point, we saw the deeply-imbedded prints of a wild elephant's feet. This monster of the forest had, doubtless, only a short time previously crossed the very path which we were then pursuing.

On reaching the extreme border of this forest, we encamped for a time, in order to give rest to the bullocks and buffaloes, and as there was much grass and water in the place, they fared not amiss. On renewing our day's journey, we went at a rapid pace over a champagne country towards Siamrap, and in course of time, we reached the banks of the Siamrap river. It is a very small stream, and, in some parts, proportionably shallow. This latter circumstance was an advantage to us, as we had more than once to ford its streams. At the first ford, several travellers were crossing at the same time as ourselves, and we observed that, when in the middle of the stream, each driver pulled up his team, and proceeded to lave his bullocks with the pure and refreshing waters. Here, we had an opportunity afforded us of seeing some very fine specimens of Cambodian oxen. They are beautifully formed, and trot not only with a fleetness, but also with a grace and ease truly surprising. Our journey was, for a short distance, directed along the banks of the Siamrap river. This part of the road was so narrow and uneven, that we were for some time in constant fear of being precipitated into the passing stream. As we drew near to Siamrap, we saw several Cambodians crossing and re-crossing the river in canoes, each of which, as we have elsewhere observed, is made out of a solid piece of wood. At frequent intervals, also, we observed water-wheels in motion, with the view of irrigating the adjacent arable lands. The lands, which by this process are irrigated, are generally thirty or forty feet above the level of the river. Water-wheels, precisely similar, are employed in China b

the agriculturists of that country, and respecting them we find in Davis's work, entitled "The Chinese," the following interesting account:—"The wheel, which is turned by the stream, varies from twenty to thirty feet or more in height, according to the elevation of the bank; and, when once erected, a constant supply of water is poured by it into a trough on the summit of the river's side, and conducted in channels to all parts of the sugar plantation, which there chiefly occupy the lands.

"The props of the wheel are of timber, and the axis is a cylinder of the same material; but every other portion of the machine exhibits some modification or other of the bamboo, even to the fastenings and bindings; for not a single nail or piece of metal enters into its composition. The wheel consists of two rims of unequal diameter, of which one next the bank is rather the least." "This double wheel," observes Staunton, "is connected with the axis by sixteen or eighteen spokes of bamboo, obliquely inserted near each extremity of the axis, and crossing each other at about two-thirds of their length. They are there strengthened by a concentric circle, and fastened afterwards to the rims; the spokes inserted in the interior extremity of the axis (or that next to the bank) reaching the outer rim, and those proceeding from the exterior extremity of the same axis reaching the inner and smaller rim. Between the rims and the crossings of the spokes is woven a kind of close basket-work, serving as ladle-boards, which are acted upon by the current of the stream, and turn the wheel round.

"The whole diameter of the wheel being something greater than the height of the bank, about 16 or 20 hollow bamboos closed at one end are fastened to the circumference to act as buckets. These, however, are not loosely suspended, but firmly attached with their open mouths towards the inner or smaller rim of the wheel, at such an inclination that, when dipping below the water their mouths are slightly raised from the horizontal position. As they rise through the air, their position approaches the upright sufficiently near to keep a




considerable portion of the contents within them; but when they have reached the summit of the revolution, the mouths become enough depressed to pour the water into a large trough placed on a level with the bank to receive it. The impulse of the stream on the ladle-boards at the circumference of the wheel, with a radius of about 15 feet, is sufficient to overcome the resistance arising from the difference of weight between the ascending and descending, or loaded and unloaded, sides of the wheel. This impulse is increased, if necessary, at the particular spot where each wheel is erected, by damming the stream, and even raising the level of the water where it turns the wheel." But of this digression enough.

On arriving at Siamrap we were lodged in what, for want of a more appropriate word, we may style a public hostelry. Such institutions are, as a rule, erected throughout the kingdom for the benefit of wayfarers. They are constructed of reeds, poles, and mats, and are raised several feet above the ground. As they are well ventilated they form delightfully cool shades under the burning heat of a tropical sun. It would appear, also, that no rent-fees are demanded from persons who, as travellers, have occasion to rest in such places. The Governor of Siamrap, having been duly informed of our safe arrival, immediately forwarded to us a present consisting of bananas, green cocoa-nuts and other fruits. This present was accompanied by a polite note inviting us to dine with him that evening, which invitation we gladly accepted. We now made all the necessary preparations for calling at the palace to pay our respects to His Excellency the Governor. As we were approaching the official residence for this purpose, three or four men-servants, with horror depicted on their countenances, ran towards the aide-de-camp by whom we were being escorted, and exclaimed that the most beloved wife of the Governor had just been found dead. It appeared from what we could learn that this unfortunate lady had but an hour or two preceding our arrival at Siamrap, prepared a basin of soup for her husband.

He not liking the soup, and being, consequently, in a fit of anger, threw it into the face of the fair one by whom it had been cooked. This painful circumstance so distressed the poor woman that she entered the chamber in which her body was eventually found, and there, by strangulation, committed suicide. When we entered the palace, we could not fail to observe that the Governor was labouring under great mental depression in consequence of the sad event, which had just occurred. We, however, having been previously warned by the aide-de-camp, made no reference to the matter. Having exchanged the ordinary salutations with His Excellency, we were invited to sit down. And now an animated conversation was carried on for some time by the Governor on the one hand and Mr. Rosenthal on the other; our travels forming, in a great measure, the subject matter of conversation. The room in which we were received was neither more nor less than a large hall. Against the walls were arranged, with much neatness, several weapons of warfare, whilst at one end of the hall, which was fitted up as a theatre, were placed several Cambodian musical instruments.

Throughout the interview, four or five inferior officers of state were in attendance. They, however, did not sit on chairs as did the Governor and ourselves, but as is the custom of the Cambodians, squatted on the floor. After a conversation, which had extended over an hour, we withdrew from the palace to our hostelry.

At six o'clock in the evening we again went to the palace in order to dine with His Excellency. The dinner, which was a very good one, was served in the hall to which we have referred. At the chief table the Governor, ourselves, and an aide-de-camp sat, and at an adjoining table four officers of the Government, took their places. The men-servants who were in attendance, squatted at the feet of the Governor, and rose only from that position when it was necessary for them to supply the guests with viands and wine. Shortly after we had begun to dine, a number of gorgeously-dressed Cambodian actresses, the slaves of the Governor's household,



entered that part of the hall which is fitted up as a theatre, and commenced to perform plays. They were assisted in the performance of their parts by a band of Cambodian musicians and vocalists. Thus an opportunity was afforded us of forming, at one and the same time, an opinion respecting the histrionic, musical, and vocal powers of Cambodian *artistes*.

The plot of the first play which was performed on this occasion, may be described as follows:—All gods and goddesses are summoned to attend a meeting with the view of discussing the propriety of a descent on their part to this sublunary scene. After much discussion, it is agreed that as all the people on the face of the earth are leading virtuous lives, they may, indeed, with becoming propriety condescend to visit an abode of such perfect purity. Moreover, it was argued that, during their brief stay on earth, an opportunity would be given them to encourage poor mortals to persevere in such holy courses. The intention of these heavenly beings having, in due time, been made known to the genius of the earth, the genius of water, and the genius of the clouds, these genii, at the time appointed, ascend to meet the celestial visitants in their descent through the air, and, then, to escort them to the earth. The gods and goddesses on reaching the earth are greatly pleased with all things which come under their notice. In the midst of their delight, however, they are surprised by the sudden appearance of a god-like being who, in a most authoritative manner, asks why they have dared to act so rashly as to visit this lower scene. He quickly departs, and no sooner has he done so, than a demon or fiend appears in their midst, and fills them, one and all, with the greatest consternation. They now discover that earth, with all its temptations and gaudy joys, is no place for them, and, consequently, they hasten back to heaven. A comedy was, in the next instance, performed. The purport of the play in question was very much in accordance with the following style. A king having conquered a far-off country, proceeds to appoint officers to rule over his newly acquired possession. Having discharged this duty, he thinks

it desirable to remain in this far-off land for a period of several months, in order to superintend the working of the government, and to secure, if possible, the affections of his new subjects. Ere many weeks have elapsed, he becomes so fond of the place as to resolve to make it the seat of his government, and to remain there in perpetuity. He marries, therefore, a lady of the country, and at once gives up all idea of returning to his native land. His queens, two in number, to whom he had been previously married, hearing that it is their lord's intention not to return, determine to go in search of him. They, in due course of time, reach the palace of their run-away husband, and succeed in obtaining an interview with him. He, however, as they are disguised in the costumes of menials, does not recognise them. They represent themselves to his Majesty as supernatural beings, and beg to be hired as guardians of the gates of his palace. They are accordingly admitted into his service, and, as a preliminary step, are taught the various customs and manners which they are to observe when addressing or standing in the presence of the queen. They soon profess to have become altogether proficient in the lessons or rules of etiquette, which have so recently been set before them. When admitted into the presence of the king and queen, they purposely blunder in the discharge of their duties, and are corrected by their Majesties. Again and again they studiously fail in a proper observance of the duties, which they owe to the queen, and as frequently are they rebuked, and at length beaten by her Majesty. They eventually run away. Before leaving the palace, however, they place on the gates a placard setting forth that they are the lawful wives of the king. This fact, coming to the notice of her Majesty, her anger and jealousy know no bounds. Overcome by these passions, she forsakes her faithless lord, and returns, with a sad experience of the weakness and frailty of man, to her father's house. It is in vain that she is entreated to go back to the palace. The first and second queens availing themselves of the advantage, which, by this singular stratagem they have acquired, return to the

palace, and once more ingratiating themselves into the favour and affection of their lord, prevail upon him to go back with them to the mother-country. A viceroy having been appointed to rule the newly acquired colonial possession, the king, together with his two queens, returns to the land of his fathers, where he is received, on the part of his people, with every demonstration of loyalty and affection.

At the close of this play our conversation, not unnaturally, turned upon the nature of the Thespian art in Cambodia, and we then learned that besides tragedies and comedies, they have a species of drama, which is by no means peculiar to their country, and which bears a striking resemblance to the Atellane farces of ancient Rome. These consist of low pieces of gross indecency and vulgar buffoonery, which, of course, have a strong tendency to demoralise rather than to elevate the character of the audience. The evening being now far advanced we withdrew from the palace, having previously taken a most friendly leave of our kind host. We were escorted, the night being pitch dark, to our hostelry, by three or four torch bearers. The same aide-de-camp as before was our companion, and from him we learned the extraordinary intelligence, that whilst we were dining with the Governor, the corpse of the suicide to whom we have already referred, was carried to an adjoining funeral pyre, and there, by the usual method of cremation, reduced to ashes.

On the following morning, we arose at an early hour, and proceeded to inspect the city of Siamrap. It is a walled town. The inhabitants, however, of what may be termed the city proper, are very few in number, the greater part of the people evidently preferring to occupy houses in the suburban districts. On our return to the hostelry we found two elephants and two or three bullock carts waiting to convey us to the ruins of Angor Wat. To our servants and baggage the bullock carts were allotted, while for our service the elephants were especially set apart. The elephant on which we rode had, two or three years previously, given birth to a young one, and as this youngster had never been weaned from his

mother, it was a matter of no ordinary difficulty on this occasion, to separate the one from the other. To do so, however, was deemed an imperative duty, as the young one, being a vicious brute, had, while following at the heels of his mother, killed two men, and wounded another. Of the two men, who had fallen victims to the fury of this vicious animal, one had received his death blow not more than 15 days before our arrival at Siamrap.

This statement respecting an elephant so young, may appear to some of our readers almost incredible. It ought, however, to be remembered that the young animal grows very rapidly at first; by the second year it has reached the height of four feet; after this period it increases more slowly, till it has reached 20 or 22 years. They are suckled for two years; and in a wild state the young run for suck indiscriminately to any female, without regard to the mother, and thus the cry of distress from any of the young generally arouses the herd.

The separation of these animals, however, having, at length, been effected, we climbed on to the back of the mother-elephant, and taking our place in the howdah, set out on our journey to Angor Wat.

Our road lay through a thick forest. As the trees by which this road was lined on each side were tall and umbrageous, it proved, despite the great heat of the tropical sun, a cool and refreshing glade. After a pleasant ride of two hours, we arrived at Angor Wat. But where shall we find terms in which to describe, as it ought to be described, this magnificent architectural gem? It is one of the greatest monuments of art which this world contains. Indeed it is a question whether or not it has, in general respects, ever been surpassed.

The purposes for which this noble building was constructed are now unknown. Neither can we, with any degree of certainty, fix upon the period during which it was erected. Nor do we know the name of the illustrious architect by whom it was designed. We may, however, mention at this stage of our remarks on these extraordinary ruins, that M. Henri

Mouhot, who in his travels through Indo-China, visited Cambodia, states that in his opinion the Angkor Wat was built by some of the lost tribes of Israel. And in this opinion he is strengthened by the Arabic Jaquenet, who writes as follows:—"Whether we consider the commercial relations of the Jews with these countries, particularly when, in the height of their power, the combined fleets of Solomon and Hiram went to seek the treasures of Ophir—a generic name, used, perhaps, to designate the two bodies—or whether we come lower down, to the dispersion of the ten tribes, who, instead of returning from captivity, set out from the banks of the Euphrates, and reached the shores of the ocean; whatever ground of explanation we resolve upon, the shining of the light of revelation in the far east is not the less incontestable."

The name of the architect by whom it was designed and constructed is not known. He, however, is not without a monument to perpetuate his greatness, for it may, in truth, be said to anyone who asks what monument has been erected to perpetuate the memory of such departed worth,—"*Si monumentum requiris, circumspice.*"

But let us proceed, having in our hands, as a guide book, Vincent's celebrated work, entitled "the Land of the White Elephant," to explore this magnificent structure. First of all then, we are called upon to traverse a long pathway, the steps of which are enclosed on each side by six large griffins, each of which is carved in statuary of stone. This pathway, which is paved with slabs of freestone, conducts to the grand entrance of the ruins. It is, in point of length, 725 feet, and on each side thereof there is a small lake. These sheets of water were evidently at one time objects of great care and attention, but at present, they have very much the appearance of lagoons or morasses. In due time we arrived at the wall by which this grand masterpiece of architecture, Angkor Wat, is enclosed. The wall, which is formed of sandstone, is, perhaps, a half-mile square. On each of its sides there are gateways, which are richly adorned by sculptured figures of

various kinds. On passing through the gate of the western wall, which is clearly the principal entrance to the courtyard, we found ourselves on a broad pathway, which, like the former causeway, is paved with large stone slabs. Having followed this road to the end, say a distance of 1,000 feet, we stood immediately in front of the Angor Wat, and so overwhelmed were we with its grandeur that we naturally exclaimed Phidias, Praxiteles, and Xenocrates were great, but behold one greater than either Phidias or Praxiteles or Xenocrates has been here.

We now discovered that this magnificent architectural monument of a past age consists of three quadrangles, which rise, as it were, in tiers, one above the other, and which are enclosed by very extensive corridors. These corridors are built of stone. No mortar or adhesive matter of any kind, however, is employed to cause the stones of which the corridors consist to adhere. But so closely do they fit the one to the other as to utterly preclude the possibility of any air or gleams of light passing between them. As these quadrangles or corridors rise in tiers, the first is, of course, greater than the second, and the second than the third. At each of the four corners of the second quadrangle there is a dome-shaped tower or pagoda, each of which is, perhaps, 150 feet high. Again, at each of the four corners of the third quadrangle there is a similar structure. In the centre of the third quadrangle there is a very massive dome-shaped pagoda, which rises, perhaps, 250 feet above the level of the ground. Each of these towers or pagodas has been regarded by some European travellers as representing a Linga. We, however, are disposed to regard them as representing the paradise or intermediate state, in the existence of which all Buddhists are taught to believe.

The stone pillars by which the vaulted roofs of the corridors are supported are monoliths, and here we may pause to observe that, of columns of this nature, there are said to be in all not less than 6,000. On the sandstone walls of the first corridor are carved, in basso-relievo, 100,000 figures,



and it becomes, consequently, a vast gallery of representations of sculpture. The subjects are, in a measure, selected from an epic Indian poem called the *Ramayana*, and which consists of 25,000 verses. This poem sings not only of the deeds of the god Rama, but of those, also, of a Prince of the royal house of Oudh. The sculptured representations of the battles which were waged by Hanuman, the monkey god, on the one hand, and the King of Ceylon on the other, are delineated with a vividness which clearly manifests the great cunning of the sculptor's chisel. There are, also, representations of infantry marching three abreast with firm step and eager eye towards the enemy. Images, too, of mighty warriors being carried in war-chariots towards opposing hosts, are not infrequent. These chariots are invariably represented as being drawn by well-conditioned hog-maned steeds. As the ears of the steeds in question are pricked, their nostrils distended, and their feet beating the air, we fancy, as we gaze upon the scene, that we can not only hear them neighing but madly rushing—

“To join the dreadful revelry.”

Again, there are representations of war-elephants, and of kings being preceded in their progresses by musicians playing upon the rude musical instruments which were in force during that remote period of antiquity. Umbrellas, too, which in many Asiatic countries were and are now regarded as insignia of office, occupy prominent positions in the processions. Hippopotami, also, and bullocks, tigers, monkeys, dragons, serpents, fishes, crocodiles, and turtles are represented as taking parts in the extraordinary scene. But time would fail us were we to attempt to detail fully all the minutiae of this marvellous gallery of sculptured figures. Let it suffice for us to quote the opinion of Dr. Adolf Bastian, President of the Royal Geographical Society of Berlin, who in the year 1864 visited these grand ruins. He says:—“The most interesting sculptures at Angor Wat are in two compartments, called by the natives respectively the procession

and the three stages (heaven, earth, and hell). What gives a peculiar interest to this section is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the vassalled garb of the Pnom and the short-haired Lao, to the straight-nosed Rajeput, with sword and shield, and the bearded Moor, giving a catalogue of nationalities like another column of Trajan, in the predominant physical conformation of each race. On the whole there is such a prevalence of Hellenic cast in the features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labours in Bombay, had made an excursion to the east."

In the basement of the pagoda there are contained four idols of the sleeping Buddha. In some of the corridors, too, there are placed many idols, some of which are carved in statuary of stone, and others in statuary of wood. We also saw in one of the corridors an impression or print of Buddha's foot. In front of two or three of these idols locks of human hair had been recently placed. Upon inquiring the cause of so singular a superstition we were told that sick persons, with a view of propitiating the idols, and obtaining a complete restoration to health, had shorn their heads and placed the locks on the altars. Before another idol a votary had placed a book of prayers, consisting of the leaves or bark of a palm tree, on which, by a stylus, the prayers had been written or rather engraved. It was, indeed, the most primitive book of liturgical services, which we, at all events, had ever seen. In reference, once more, to the locks of hair which we saw upon the altars, we may observe that we were thereby greatly reminded of what is elsewhere termed the "Nazarite vow." Thus, according to Hebrew rites, it was customary for persons under a certain vow not to cut or shave the hair or beard for thirty days. At the end of this period these votaries repaired to the temple, where they were shorn or shaved, and the hair which was then taken from their heads and chins was cast on the altar and burned. If

such votaries were in indigent circumstances, the necessary expenses incurred by this ceremony were defrayed by persons of wealth, and such acts of benevolence and charity greatly raised men in the estimation of the Jews. Thus we are informed by Josephus that King Agrippa, on his return to Jerusalem, having passed safely through many unforeseen dangers, gave commands that, as a mark of his gratitude, many Nazarites were to be shaved or shorn at his expense. Having thoroughly explored the ruins, we now returned to the *sala* or hostelry in which it was our intention to pass the night. This place of refuge, together with a number of huts, constructed of mats, poles, and bamboo rods, and in which dwell Buddhist priests and their pupils, stands in front of the ruins, and is embosomed in the midst of cocoa, betel-nut, and sugar-palm trees. It is rendered gay and cheerful by streamers or pendants which, as antidotes against evils, flutter in the breeze from the tops of long poles. No sooner had we entered our domicile than a servant of one of the Buddhist monks arrived and presented us with overflowing cups of the juice of the fruit of the sugar-palm. This agreeable beverage is obtained in the following manner. Incisions are made in the fruit when ripe, and underneath these incisions short bamboo tubes are tightly bound, in order that the exudations of juice may flow therein from the incised fruit. In a short time these tubes become charged with the fluid, which the Cambodians justly regard as a very delightful and greatly refreshing beverage. Let us also observe that of this same juice palm-sugar is, in some instances, made by the natives of the country. Dinner was now served in the *sala* or hostelry by our servants, and of which meal we, being very hungry, freely partook. Afterwards we endeavoured by discussion to ascertain the probable reason why the extraordinary pile of grandeur, the ruins of which were before us, had been constructed. The conclusion at which we eventually arrived was to the effect that the grand old building was a vast tomb, in which cinerary urns containing the charred remains of the kings who ruled at Angkor Tam had been deposited. Now in this opinion we were

strengthened by the three following considerations :—Firstly, Angor Wat could never have been intended as a temple or place of worship, inasmuch as it does not, despite its vast extent, contain, and never did contain, any large halls suitable for public worship. Secondly, it could never have been erected as a monastic institution, inasmuch as it does not possess, and never did possess, any accommodation for monks. And, thirdly, it never could have been intended as a summer palace for the kings, who ruled at Angor Tam, inasmuch as it had not, and never had, accommodation for eastern kings and their large retinues. To a magnificent eastern tomb, however, it in many respects bears, in our humble opinion, a most striking resemblance. At present, it affords a shelter to several large and small bats, domestic pigeons, and black-winged storks. The stench arising from the bats was so overpowering as to render, at intervals, our way through the corridors almost impossible.

On the morning of the day following our explorations of the ruins of Angor Wat, we proceeded to the ruined city called Angor Tam—a city which is supposed to have been the metropolis of the ancient kingdom of Khman. This city is not more than two and a-half miles English from Angor Wat. The road thither conducts the traveller through a large forest abounding in oil-trees and trees styled by the term *poh*.

The oil-trees attain to a great altitude, and, in consequence of the oil which they contain, are deemed of great value. In order to extract oil from these fine trees, the woodmen form in the trunk of each tree a slight excavation, and into which the oil flows. The liquid is then removed by means of cups into vessels, and carried, for sale, to the nearest market. On our arrival at the walls of the city of Angor Tam, we were much struck with the south gate—a gate which, in architectural design is, in reality, a gem. It has a pointed arch, and is surmounted by a head of Buddha which is sculptured in statuary of granite. The walls of this ruined city, which consist of blocks of stone, and are in the form of an oblong are,

we suppose, 20 English feet high. The gateways by which it is approached, are five in number. That is, there are two such approaches on the eastern side, and one such approach on each of the three remaining sides. On entering the city by the south gate, we discovered that it is now neither more nor less than a forest. Following one of the many roads by which this once walled city, but now, literally, a walled jungle, is enclosed, we arrived in front of a large stone idol of Buddha. Proceeding onwards, we came to the ruins of a temple. The principal feature of these ruins was a passage or causeway, if we may so term it, of walls surmounted by twenty-five short stone pagodas. On each of the four sides of these pagoda-like structures, there is carved a representation of the placid face of Buddha. Having closely inspected these ruins, we resumed our progress, and came, ere long, to a ruined edifice, which, when in its entirety, was the palace of the kings of the ancient kingdom of Khaman. Thence, under the guidance of a Government officer with whom we met, we directed our steps to the very much mutilated stone idol or statue of the leper king. This figure, which is represented as nude, is not, in appearance, at all prepossessing. Indeed, so rude and shapeless are its proportions as to reflect greatly upon the ability of the sculptor. Our guide, who was evidently in charge of the ruined city of Angor Tam, now invited us to accompany him to his house. This invitation we gladly accepted, and on our arrival at his hut, we were introduced to his family and three of his companions-in-arms. He then presented us with green cocoa-nuts, bananas, and the juice of the fruit of the sugar-palm.

But of this once famous city—now a vast forest or jungle—what is its history? It is said that, when in its splendour, it was the metropolis of a kingdom so powerful as to exact an annual tribute from not less than 20 kings. Moreover, it is stated that the army of this country consisted of 70,000 war elephants, 200,000 horsemen, and five millions of infantry, and that its treasures were almost inexhaustible. The city of Angor Wat was visited A.D. 501 by a Chinese traveller,

who has left a most excellent account of his travels. He says that in his time, the city consisted of 100,000 houses. Now, if we allot to each family five souls, the population of the city in question must have been, in the year of grace 501, not less than 500,000 people. They and their descendants, however, have disappeared, and the city which they once inhabited, sits solitary in the very midst of desolation and gloom.

Having thus inspected all the places of interest of which Angor Wat and Angor Tam can boast, we retraced our steps to Siamrap, where we again became the honoured guests of His Excellency the Governor of that city and province. As on the occasion of our former visit, we were lodged at the hostelry, yet it was our privilege to sit daily at the hospitable board of the Governor. We had also, during this second visit to Siamrap, an opportunity of witnessing a very singular Cambodian ceremony. The nephew of the Governor, who had attained the age of puberty, was to have his head shaved for the first time, and to take, in consequence, his position in society. This ceremony, which in some respects reminded us of the Roman youth receiving his toga, proved to us, as travellers, of no ordinary interest. Let us describe it. It took place at the house of the youth, who was the hero of the day, and was performed by the Governor in person. The youth, having taken his place in the uppermost story of a temporary wooden pagoda, which had been erected immediately in front of his father's house, knelt down, and underwent for the first time the operation of having his head shaved. The Governor then took a shell, which was surmounted with silver, and filling it with water, proceeded to wash the head of the youth, saying, at the same time, a few good words or prayers. As the Governor withdrew from the youth, another gentleman of official rank approached, and also rendered to him a similar service. A third gentleman now came near, and repeated the ceremony. The youth having, in this manner, had his head three times washed, left the pagoda, and upon entering the large open verandah of his father's

house, sat upon a cushion, which consisted of several measures of rice, and many tiny white paper parcels. Whilst he was thus seated, ten or twelve men squatted around him in the form of a circle, and proceeded to pass the one from the other, in quick rotation, three circular metallic mirrors. To the upper part of the rim of each of these mirrors a burning candle was attached, and as each person forming the circle received the mirror into his hands, he wafted the flame of the candle towards the youth. This act indicated the casting of light into his mind. The mirrors were in this manner passed not less than nine times around this circle of admiring and congratulating friends. At the close of this singular ceremony, a grave looking elder blew out the candles and wafted the smoke arising from the still heated wicks into the eyes of the youth. This act implied, so we were told, the blinding of his eyes against all seductive sights. The elder now took the burning wick or ashes of the candle, and besmeared therewith the forehead of the youth. This was supposed to close his mind against sin. The youth, who was gorgeously dressed, and who wore on each of his fingers a magnificent diamond ring, now rose from the cushion upon which he had been sitting. No sooner had he done so than the cushion was opened, and in it were found several measures of rice and many tiny white paper parcels. Of these parcels each contained seeds of the various vegetable products of Cambodia. The rice was at once appropriated by the elder to whom we have already had occasion to refer. At this stage of the proceedings, seven Buddhist priests, each wearing the robes of his order, appeared on the scene, and proceeded to chant several prayers in honour of Buddha. On the altar around or before which these votaries assembled, many eucharistical offerings of fruits, flowers, and cakes were arranged. At the close of this religious ceremony all the guests assembled were summoned to a sumptuous banquet, which was served in an adjoining room. We were, in a most courteous manner, bidden to take our places at the table of the Governor—a bidding which we most gladly obeyed. During the course

of the dinner a most animated conversation respecting European nations arose, and in which the Governor took a very leading part. It was very clear to us, from certain remarks which were made, that His Excellency laboured under an impression that all European travellers who visit Asiatic countries do so not simply in search of pleasure and general information, but rather in the capacity of political spies.

Immediately after dinner we returned to our hostelry, in order to arrange all the necessary preliminaries for our departure from Siamrap *en route* to Phnom-Peng. Whilst we were in the act of packing up our portmanteaus we heard a very angry conversation, and on going to the door to ascertain the cause, we saw two Cambodian women, who were evidently engaged in a very bitter quarrel. An aide-de-camp who was in attendance upon us, and who was evidently disgusted at the conduct of his countrywomen, sent an officer to them with commands to keep the peace. At this moment, two prisoners passed our hostelry, and so tightly were their feet fettered together, as almost to preclude the possibility of their walking.

All things being now ready, we got into a bullock cart, and proceeded at a rapid pace towards the head of the Lake Thalaysap. At the point in question we arrived at half-past four o'clock, P.M., and at once embarked on our return voyage to Phnom-Peng. Sometime during the night our companion, when in a deep sleep, received a severe blow on the forehead. On awaking in agony, he declared that some one had thrown a stone at him. On a light being produced, we discovered that his forehead was bleeding, a circumstance this, which induced him to declare with still greater vehemence, that he was right in his conjecture. A sailor who was on watch at the time, and who was supposed to be inimical to our companion, in consequence of a flogging which, at his suggestion, he had previously received, was at once accused of this act of violence. We, however, were fully convinced that the man was innocent of the charge, and endeavoured to make our companion think the same. It was at length very clearly



established, in our mind, at all events, that the accident was occasioned by our companion inadvertently knocking his head against a sharp-edged beam or rib of the ship near to which he was lying. Without any particular incidents we, in due time, reached Phnom-Peng, and having had another audience with the King, we embarked, without much loss of time, on our return voyage to Saigon.

## CHAPTER III.

## SINGAPORE.

Arrival at Singapore—Malayan Divers—Hospitality of Captain Caldbeck—  
 Brief Sketch of Singapore—Streets—Town Hall—Theatre—Library and  
 Reading Room—Cathedral of St. Andrew—Gaol—Mutiny in the Gaol—  
 Death of the Governor of the Gaol—Chinese Temple—Public Gardens  
 —Gardens of the Honourable Mr. Ho (Whampoa)—Cemetery—Pine-  
 apple Garden—Gaylang Road—Cocoa-nut Plantations—Gambia Planta-  
 tion—Pepper Plantation—Tapioca Plantation—Wild Figs—Other  
 Wild Animals.

As the *Messagerie Maritime* steam-ship "Tigre" was, on our arrival at Saigon, ready to leave that port on her voyage to Singapore, we immediately embarked (February 15th), and were, ere many hours had elapsed, directing our course down the Saigon river. At the end of four days our voyage was brought to a close, and on the vessel coming to her moorings in the new harbour at Singapore, we made all the necessary arrangements for our debarkation. As we were in the act of leaving the ship, several of our fellow-travellers were amusing themselves by throwing small pieces of money into the water, and for which coins five or six Malays were diving to the lowest depths of the harbour. As divers these men displayed great proficiency, never failing to find the coins which, in order to test their diving powers, were cast into the deep.

During our stay at Singapore we were most hospitably entertained by Captain Caldbeck, Superintendent of the Peninsular and Oriental Steam Boat Company. Under the auspices of our kind host we had an excellent opportunity afforded us, which of course we embraced, of seeing to advantage the whole island. But of Singapore let us in the

first instance give a brief account. It is situated at the southern point of the Malayan peninsula, and is separated from it by a very narrow strait. This strait, though so narrow, not exceeding at some points half a mile in breadth, was, at one time, the channel through which vessels of all nations, engaged in trading between India and China, used to direct their course. The island, which contains an area of 275 square miles, is, it appears, 26 miles in length, and 13 miles in its greatest breadth. Its surface is low and undulating, rising in some places into domed or round-topped hills. Of these mounds the highest is called Bukit Temah. It does not exceed, however, an elevation of 500 feet above the level of the sea. The manner in which this island became a part of the colonial empire of Great Britain may be described as follows:—In 1818, the British Government were anxious to form a commercial depôt in the Eastern Archipelago. In order to carry out most successfully this intended scheme, it was important that an efficient officer should be selected. The choice fortunately fell upon Sir Stamford Raffles, who, in 1819, made an arrangement with the Tumongong of Johore for the transfer of Singapore to Great Britain. The Tumongong received, of course, for this transfer a sum of money which was regarded by all as a fair equivalent. In 1824, “the absolute cession of the island in full sovereignty was effected by a formal treaty with the Sultan of Johore.” And according to the twelfth article of a treaty, which at the same time was concluded with the King of Holland, the whole island was recognised as a portion of the colonial empire of Great Britain. It now constitutes, together with Malacca, Province Wellesley, and Penang, what is termed the Straits Settlements. Of this island the town of Singapore is the capital. It occupies both sides of the mouth of a small river which flows into the sea at the head of a bay of no ordinary depth of water. This city, the streets and roads of which are spacious and well laid out, possesses several public buildings of some pretensions. Of these institutions the town-hall is one of the most prominent.

It occupies a commanding position on the esplanade. The foundation stone was laid on the 17th of March, 1855, and the superstructure received its topmost stone in 1861. This building was handed over to the municipal commissioners on the 17th of March, 1864. The lower chamber of this building, which is one of considerable extent, is fitted up as a theatre, and in it dramatic representations are not unfrequently given. The library, which we also visited, was established in 1844. The volumes of which it consists are not very numerous. They are, however, well selected, and as books of reference cannot fail to be of great service to the subscribers. This institution is open daily from 10 A.M. till 5½ P.M. The Raffles Institution, which was founded in 1823 by Sir Stamford Raffles, contains a museum, library, and schools. In the latter the Chinese and Malay languages are taught. The Supreme Court and the Sailors' Home were also visited by us. Of all the buildings, however, of which Singapore can boast, there is not one that can at all compare with the Cathedral. This church, which is dedicated to St. Andrew, and which is furnished with five hundred seats, was commenced on the 4th of March, 1856. The foundation-stone was laid by the late Right Reverend Daniel Wilson, D.D., Metropolitan of India, and opened for divine service on the 6th of October, 1861. It was consecrated by the late Right Reverend G. E. L. Cotton, D.D., Metropolitan of India, on the 25th of January, 1862. At this period of time, however, the edifice was still incomplete, for it was not until December, 1864, that the spire was erected. For some years it was regarded as a parish church pure and simple. But, however, on the 18th of December, 1870, it was converted into a cathedral, and is now the principal church of the diocese of Labuan. Having visited the monument which marks the place where the British standard was erected when Singapore first became a British possession, and a monument surmounted with an elephant to commemorate the first and only visit of the King of Siam to Singapore, we proceeded to the gaol, which we found to

be in a state of the most perfect cleanliness. There were many prisoners within its walls, some of whom were Europeans, others Chinese, others Malays, and others Klings. This prison had, on the 13th of February, 1875, that is only a few days before we had an opportunity of visiting it, been the scene of a fearful carnage. An attack was made, it appears, by some Chinese prisoners on one of the turnkeys. In order to protect this man from the savage brutality of the prisoners in question, Lieutenant Digby Dent, who was then governor of the gaol, interposed and received, unfortunately, on the occasion, wounds of which he died in the course of a few days. Had it not been for the noble bearing of the European prisoners, who immediately armed themselves and fired into the conspirators, all the turnkeys would have been put to death by their furious assailants, and the murderers would then have escaped from prison. As it was several of them did escape, not, however, until nineteen of their companions in crime had fallen under the deadly fire of the European prisoners. Moreover, several of the villains were wounded, and of these men not a few subsequently died of their wounds. Of the runaways the great majority were eventually captured and brought to justice. Thus thirteen of them were convicted of wilful murder, and of this large number of condemned men, nine were made to expiate their crimes on the scaffold. Of this dreadful conspiracy, the subjoined account was furnished by the *Straits Times* of February 20th, 1875. It reads as follows:—

#### MUTINY IN THE GAOL

“ On Saturday afternoon, at about five o'clock, the community were startled and alarmed by the report that the prisoners confined in the criminal prison had mutinied, and after overpowering the superintendent and warders, were escaping over the gaol walls in all directions, while inside they were being shot down indiscriminately. As this was the hour at which the town residents usually return home, a large crowd

soon collected about the doors of the gaol on Victoria Street and Brass Bassa Road, and a number of the European residents, including several Government officials, magistrates, and justices of the peace, gained admittance to the gaol enclosure; those less fortunate had to gratify their curiosity by such information as they could glean about the doors and among the crowd, their ears being occasionally greeted with the reports of rifles fired within. Among those earliest on the spot were Captain Douglas, police magistrate, and Captain Dunlop, Inspector-General of Police, who entered almost simultaneously from different gates, and the military officer at Fort Canning, who learned of the outbreak, at once despatched a company of infantry to assist in restoring order, and to guard the remaining prisoners. The wildest rumours gained credence. It was said the whole of the prisoners had mutinied, killed and wounded the Superintendent, and all the European and native warders, while the mutineers still held out, and the gaol yard was full of the dead and wounded, and an incredible number had escaped over the walls on all sides. As usual, report greatly exaggerated the affair; but the truth was indeed sad enough. Though during the confusion and excitement that prevailed, and the varied accounts given of the uprising and the circumstances that transpired afterwards, it was not easy to discover the facts, we have been enabled to glean a pretty accurate statement of this lamentable occurrence. It is necessary, however, in order to understand what took place, that the reader should have some idea of the internal arrangement and general conduct of the gaol. Entering at the Victoria Street gate, the visitor finds himself in a passage-way, under the engineer's offices, at the rear of which is another gate, with a wicket opening outwards. This wicket gives admission into the artificers' work-yard, within which is a stationary steam-engine, blacksmith's shops, worksheds, a large pile of building-poles, window frames, ladders, odds and ends of planks and beams, and *débris* of all sorts. This yard is bounded on one side by the wall on Stamford Road; on the other by a wall adjoining the premises of the parochial house

of the Church of the Good Shepherd. A gate opens out of the back of this work-yard into the enclosure, where the wards of the native prisoners are located. These wards consist of three or four long buildings, in which are confined usually some 700 prisoners, mostly Chinese, divided according to the grade in which they are classed—as many as 100, and sometimes more, being locked up in a single long room. The lower grade are usually short sentence prisoners, the middle grade and upper grade consisting of “long sentence” and “life” prisoners, which classes work as artificers. Besides the confinement wards, this enclosure also contains long sheds, under which, seated on the ground, the prisoners take their meals, the allowance for each being placed in a tin pan, with a tin mug of water beside it. At meal-time, the European and native warders invariably stand near them, and the Superintendent is usually present, walking up and down the path between the victualling sheds. Another gate from the back of the native wards opens into the enclosure where the European prisoners' ward is located, and a gate at the side towards Brass Bassa road, leads past the Gaol Office into the Brass Bassa road, at the point where the European military guard are stationed.

“On Saturday afternoon, the prisoners had finished work, and were taking their meal, which they had nearly finished. Mr. Digby Dent, Superintendent of Prisons, was walking up and down the roadway, as usual at this time, and the warders were all at their stations, each watching the prisoners under his care, when suddenly, and without warning, two of the middle grade Chinese prisoners sprang from the ground behind one of the warders, Mr. William B. Sandford. One stabbed him in the back with a small chisel or sharp-pointed instrument, while another aimed a blow at his head with a large hatchet, which he had secreted in his waistband, but fortunately missed his aim; the handle merely inflicted a bruise over the bridge of Sandford's nose. Mr. Dent rushed in to the shed at once, to rescue Sandford from them, when they turned upon him, one stabbing him repeatedly in the back

and about the body, while another made a blow with the hatchet, cutting a score from the ear down the breast, but inflicting only a flesh wound ; at the same moment these two men shouted, and in a moment fifty or sixty of the worst characters in the gaol—robbers and murderers—sprang to their feet and rushed upon their warders, with knives, chisels, hatchets, and pieces of iron, and such other weapons as they had secreted about their persons. Mr. Dent and the warders had no weapons save stout walking-sticks, of which, however, they made good use. Mr. Dent and warder Sandford, as also warders Burton, Savage, and Francis Clarke, lay about them with their sticks, and drove off some of their assailants, while the native sub-warders, who were mostly old Indian convicts, fought bravely to rescue the Europeans, in endeavouring to do which they were nearly all wounded, two very severely. Mr. Dent, in addition to his other terrible wounds, was finally felled to the ground by a blow over the head with a chopper. Sandford received fresh wounds, warders Burton, Clarke, Savage, and Reading received cuts and bruises, and others were beaten with carrying-sticks used by the prisoners in bringing water into the gaol. All this occurred within two or three minutes, and as soon as the Superintendent and warders had been overpowered, the mutineers rushed for the gate leading to the work-yard before alluded to. This gate was guarded on the inside only, by a native peon, who was knocked down, and this avenue of escape thus thrown open to them. They came in pell mell, and running to the tool chest, broke it open, those who were unarmed here providing themselves with hatchets, adzes, iron bars, pickaxes, chisels, hammers, and anything which could serve as a weapon of offence, some seizing pointed sticks, which had manifestly been prepared for the purpose. The door leading from the work-yard to the engineer's offices, which, as we have stated, could be fastened on the outside, was well served by the convict peons, who secured and backed up the wicket gate with all their strength. Being balked in this avenue of escape, some of the prisoners seized ladders and poles, which



they placed against the outer walls on either side, and clambering up, still retaining their axes and weapons, leaped from the top, at the risk of fracturing their limbs ; but the main body of them rushed back into the yard whence they had come, as though, elated with their success so far, they thought to get possession of the entire gaol. Gaoler Macdonald, who was in the gaol office, being merely told that some prisoners were escaping over the wall, rushed into his house, got his revolver, and gave chase, shooting one in the thigh, and pursuing the others far up towards Rochore. The police sentinel on Stamford Road also succeeded in catching an escaping prisoner, and another was caught by an unarmed soldier, who happened to be coming down Fort Conning Hill. The height of the wall, also, and the uncertainty of escape after leaping it, probably made many of them hesitate ; but whatever the reason, the main portion of the gang returned into the yard where the outbreak first occurred. The short sentence prisoners, and the greater part of those of their own grades, remained quiet in their places, and besought to be locked up, out of the way of the infuriated mutineers, who numbered some fifty or sixty, all told. The European prisoners, mostly soldiers and sailors, begged hard to be let loose, to assist the gaol authorities in putting down the uprising, and their gate was opened by Mr. Lamb, the head warder. The alarm had also been communicated to the European guard, three of whom came in with their rifles. A soldier named Felton, who is undergoing imprisonment for killing a police peon with his belt, we are told seized a rifle from one of the guard, and, with another soldier named Headley, who followed his example, was enabled to save the life of warder Lamb, who had been borne down by two Chinese, who, with axes uplifted, would in another second have hurled him into eternity, had not these two soldiers providentially shot them dead on the instant. The European prisoners had muskets placed in their hands, but the key of the magazine was not to be found, and the door had to be burst in with a sledgehammer, and the ammunition chest to be afterwards broken

open before they could obtain cartridges. Eventually, however, this was effected, and then the work of slaughter began. The mutineers, desperate savages though they were, found the European prisoners a terrible enemy to deal with ; a few attempted to make a stand, but the muskets did deadly execution among them, and they were either mercilessly shot down or bayoneted by the Europeans, whom the sight of blood seemed to infuriate even more than it had the Chinese. These were driven back, and took refuge in the work-yard, and while some, still armed, sought to avail of a last chance of escape by climbing the ladders, others hid themselves in the buildings, some beneath the furnace of the boiler, some in the drains, some among the rubbish scattered about the place. A ladder, up which four prisoners were climbing, was pulled down, and as they had axes in their hands, and in a moment would have turned upon their pursuers, they were rendered *hors de combat* at the point of the bayonet. Another who had gained the roof of one of the sheds, and refused to come down, was shot from underneath by a prisoner, the ball passing through the entire length of his body, and emerging at the shoulder. The fighting inside the gaol lasted some time ; from the various accounts, it appears that nearly half-an-hour elapsed from the outbreak before the mutineers were fully overcome.

" In the meantime, however, the hospital apothecary and his assistant, as well as the Government officers and European gentlemen who had gained admittance, had been rendering what assistance they were able to in taking care of the wounded men. Mr. Dent, whose life was despaired of, he having received nine or ten fearful wounds, was early taken into the apothecary's quarters, where he received medical assistance. One of the stabs, we are informed, penetrated from the back into or close to the cavity of the lungs. Sandford, though badly wounded, held out until the last of the *mêlée* before he went to have his wounds dressed ; though he was then faint and suffering much pain, and is now lying helpless. Clarke received only a couple of flesh wounds, and is not confined to his house. Savage received a blow on the

shoulder with a 32 lb. shot, laming him badly. Burton and Redding escaped with a severe beating and a few scratches. Of the native sub-warders, no less than fourteen were wounded, two very seriously, and, though we are informed the wounds of the others are not dangerous, they are yet sufficiently severe to show that the poor fellows were in the thick of the fight, and sustained some shocking cuts and stabs.

“ The mutineers fared badly. At the conclusion of the fight, the gaol yard resembled a battle-field. Dead and wounded were lying about in all directions. Thirteen dead bodies were picked up, and two more, who were discovered to be alive, died in hospital during the night, swelling the number of dead to fifteen. The total number of wounded prisoners was twenty-four, of whom eleven are in the gaol hospital; the other thirteen not having been sufficiently injured to necessitate hospital treatment. The total killed and wounded was thus thirty-nine. Among those killed was one of two former Chinese syces of Sir Harry Ord, who were convicted for gang robbery of a pawn-shop in Tullok Blangah; the other syce was shot in the thigh by Mr. Macdonald, in the street, and brought back to gaol. The leaders in the attack, according to the statements of some of the other prisoners, were two prisoners from Penang, who, it is said, are in hospital, slightly wounded. Should this be the case, they will have a serious offence to answer for. It was freely stated in the gaol yesterday, by the warders, that some of the mutineers had repeatedly given trouble, and were very intractable under the rigid discipline of the establishment; yet not an officer or warder was armed, the arms nominally kept for protection of the gaol were not readily available, while the ammunition was all under lock and key in the magazine. All the gaol officers, and every person within the gaol at the time, unite in bearing testimony to the bravery and loyal conduct of the European prisoners, and unhesitatingly assert that had it not been for them there would not have been a European or native warder left alive, nor a Chinese prisoner remaining in the gaol. Especial praise is due to the soldier

prisoner, Felton, and his comrade Headley, to whose presence of mind and sureness of aim, gaoler Lamb owes his almost miraculous escape from certain death. The European prisoners worked untiringly, after the *mêlée* was over, dragging in the dead and wounded, and endeavoured in every possible way to assist in restoring order, behaving themselves with the most commendable decorum. These facts ought to weigh heavily in procuring for them a mitigation of their sentences; and as many of them are confined for trivial offences, we think the Gubernatorial prerogative of pardon would be wisely exercised on their behalf.

"The wounding of Mr. Dent and most of the warders having seriously interrupted the internal economy of the prison, the arrival of a company of the 1-10th from Fort Canning, under their Officers, and of Captain Dunlop, Superintendent Maxwell, Inspector Barnum, and a number of European petty officers and police constables, opportunely assisted in restoring confidence and order throughout the gaol, and in getting the other prisoners secured for the night. Yesterday, the control of the gaol was temporarily given over to Lieut. Hodgson of the 1-10th, who, with a strong guard of infantry within, had all the means at his command of enforcing order.

"Though it was generally believed a very large number of prisoners had escaped, a careful calling of the roll and examination of the register proves the actual number missing to be very small indeed. Two or three were wounded in the streets by pistol shots, and thus recovered. Seven more were caught on Saturday night by the police, and returned to gaol at once; and we are enabled to state on the authority of the Chairman of the Visiting Justices, that only three now remain at large, of whom a descriptive roll has been issued, and for whose recovery rewards will be given."

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"The above was written yesterday. Since then we regret to learn that Mr. Dent breathed his last yesterday evening. Another wounded prisoner died in hospital, making their

total deaths so far sixteen, and we understand, the wounds of four more prisoners, and a Burmese sub-warder, are believed to be mortal. We learn, later, that Captain Douglas, who was passing along Stamford road just after the outbreak, assumed control of the gaol immediately on learning the state of affairs, and, in conjunction with Lieutenant Lowth of the 10th, who had command of the military guard, retained the control throughout the night. His first efforts were directed to stop the firing, disarming many of the European prisoners, and to endeavour to restore order and secure such of the mutineers as could be found secreted about the premises. One was dragged out of hiding as late as 9 o'clock at night. We learn further, that the Malay or Boyanese syce of Mr. Dent was dreadfully wounded with an axe in the hands of an escaped prisoner whom he arrested in the street, and is now in the General Hospital. There were many stirring incidents during the fight, one of the most noteworthy being the courageous behaviour of Mrs. Lamb, a Scotchwoman, who, while the mutineers were endeavouring to force the gate leading from the work-yard at the rear of the Engineer's office, armed herself with an old sword, and after wounding one in the eye, cut away so vigorously at their feet under the gate, that they abandoned the attempt, in the belief that their egress there would be barred by a determined guard.

"There seems to be no doubt that the mutiny was the result of a deep laid plot, and that the warders owe their lives to the providential shower of rain which fell at the time. It had been arranged that two prisoners were to be flogged on Saturday evening for breach of prison discipline. According to the gaol system, flogging is inflicted in the presence of the whole of the prisoners, who form a square, in the centre of which are stationed the Superintendent, all the warders, the medical officer, and the culprits to be punished. This was no doubt the time when the attack was to have been made, as the entire staff of gaol officers would have been completely at the mercy of the assailants. Owing to the

heavy downpour of rain, the flogging was postponed for to-day; but having laid all their plans, and secreted their weapons for the purpose, the conspirators determined to carry out their scheme as best they could under the circumstances, and therefore made the attack as described above.

“An inquest was commenced at the gaol yesterday by A. W. V. Cousins, Esq., coroner, and a jury consisting of Messrs. Robert Farrar, E. McAlister, John Neave, W. McKerrow, and Ah Hood, on the bodies of the fifteen Chinese prisoners who were killed during the mutiny; but as the proceedings will extend over several days, we deem it advisable to defer publication of the evidence until a later day.”

As a large Chinese temple is one of the public buildings of Singapore, we felt in duty bound to visit it. Like all Chinese ecclesiastical buildings, if we may apply that term to Chinese temples, it is adorned in what may be termed a grotesque style. On each side of the grand entrance there are two large lions, carved in statuary of granite. The pillars of the temple are encircled by representations of dragons, and the beams by which the roof is supported are most elaborately carved and gilded. The principal shrine contains three small idols. Before these images there is an altar, and upon it are arranged eucharistical offerings of fruits and flowers. There are also placed on this altar, for the especial service of votaries, two small pieces of wood, each of which resembles in form the half of a ram's horn, and a box containing “sticks of fate.” The votary wishing to consult the idol, kneels in the first instance before the altar, and whilst in that position, casts upon the ground the two small pieces of wood with which he has previously provided himself from the altar. Should the concave or convex sides of these pieces of wood, on reaching the ground, be uppermost, it is understood by the votary that the deity refuses to hear him. He, however, with the hope of prevailing upon the god to relent, again throws these pieces of wood on the ground, and, in short, continues to do so, until he succeed in placing one of them with its concave, and the other with its convex surface upper-

most. The pieces of wood having fallen in the position which we have last described, it is considered that the idol is willing and ready to listen to the votary's petition. He, therefore, in the second instance, states to the deity in a low tone of voice, the subject-matter of his petition, and then with the view of obtaining an answer, he receives into his hand a box in which sixty, and in some instances, one hundred sticks of fate are contained. This box, which is cylindrical in shape, is formed of a section of bamboo. It is, perhaps, eight inches high, and the knot in the stem imparts to it a natural bottom. The top of this box is, as a matter of course, left open. The sticks of fate, each of which is about ten inches long, and on each of which a different number is recorded, are thin, smooth, strips of bamboo. The votary consulting the god then shakes the box very hurriedly, turning gently, as he does so, its mouth towards the ground. In due course of time, one of the sticks of fate separates from the rest, and falls from the box on the floor of the temple. It is immediately picked up and presented to the person in charge of the temple, who, in return, gives the votary a sheet of paper bearing a number precisely similar to that which is recorded on the slip of bamboo. This sheet of paper contains three or four sentences of printed matter, and which, in a word, constitute the reply of the god to the votary. These sentences are, in their meaning, very vague and ambiguous, and, in consequence, admit of several interpretations. To the votaries they are not unfrequently explained by fortune-tellers who, for this purpose, seat themselves either in the porches or in close proximity to the gates of temples.

Having been informed that the public gardens were well worthy of a visit, we resolved to go there. On our arrival, we found that we were well repaid. They are extensive, laid out in a most tasteful manner, adorned with tropical plants of various kinds, and exceedingly well kept. They also, in some respects, partake of the nature of zoological gardens. Thus, in support of this statement, there is an aviary in which are contained several of the most beautiful birds of

Singapore and Malacca. Monkeys, too, deer, and a bear, are in these gardens objects of interest. A few days prior to our visit, one of the deer escaped from the garden and sought a home in the neighbouring jungle. All attempts to recapture him had, hitherto, failed, and for aught we know to the contrary, he is still at large. These beautiful gardens are each Thursday evening rendered delightful as a public promenade by sweet strains of music discoursed by a military band. The garden to which, in the next instance, we had recourse, was that of the Hon. Ho (Whampoa). It is situated at a short distance from the city of Singapore, and is, in all respects, well worthy of a visit. Here, too, we saw a small aviary containing birds of graceful forms and beautiful plumage. By the proprietor of the garden, Mr. Ho, we were not only most courteously received, but, at the same time, most hospitably entertained. The cemetery next demanded our attention. It is very large, neatly arranged, and kept in excellent order. That portion of it which is set apart to receive the remains of all who die in communion with the Church of England, was consecrated on the 15th of November, 1864, by the Right Reverend Dr. McDougall, formerly Bishop of Labuan.

It was now time for us to give our attention to some of the principal products for which the island of Singapore is so justly renowned. The first object, then, of this nature which attracted our notice, was a large pine-apple garden, which was literally teeming with pine-apples, and owing to the colour of its fruits, presented a very gay appearance. A drive along the Gaylang Road with our kind and hospitable friend, Mr. Henry Geiger, of Singapore, enabled us to see many cocoa-nut plantations. The road to which, by name, we have just referred, is literally fringed on each side, for a considerable distance, by plantations of this nature. They form a very picturesque appearance, and at once remind the traveller that he is within the tropics. The soil in which cocoa-nut trees grow, is of a very sandy nature, and its surface is, in many places, as if it were covered with a slight hoar-



frost. The trees are planted in rows, and between each row there is, perhaps, a distance of 18 feet. Cocoa-nuts are cultivated, in a great measure, for the oil which is derived from them. It ought not to be forgotten, however, that from the husks coir-rope is obtained. The cocoa-nuts having been cut into pieces, the kernels are removed from the shells and then boiled in order that oil may be obtained from them. The husks, on the other hand, are cast into large cisterns or troughs of water, and in which vessels, for the purpose of being soaked, they are allowed to remain during two or three days immediately ensuing. When taken from the cisterns they are quite soft, and with the view of their coats being removed they are passed between two rollers, which are kept in motion by steam. The fibres which are in this manner obtained, are cleansed by a fan-mill. They, however, undergo a second process of cleansing by being cast into the air. Of these fibres, ropes are made according to the usual method.

To the cultivation of gambier we, in the next instance, gave our attention. All the knowledge, however, which we obtained respecting the cultivation of this plant cannot be so well expressed by us as it has already been by the author of a most useful and popular work. The author in writing upon this subject, says as follows :—

“ Another commodity which still continues to be produced in considerable quantities in the jungle districts of Singapore, and of the growth of which probably less is known at home than of any other eastern import, is gambier, or terra japonica. As it is brought to the market there, edible gambier resembles in appearance and consistency little square rich blocks of yellow mud, in a half dry condition, and is as little suggestive of its origin as can possibly be conceived.

“ I have already alluded to the gambier plantations in the interior of the island.

“ They are selected far from town, in the midst of the jungle, and very picturesque little clearings they are.

“ The plants, which are small and bushy, seldom over

seven or eight feet high, are planted six feet asunder, the leaves are small, smooth, and of a dark green colour, having an astringent bitter taste.

“ In about fourteen months from the time they are planted, the first crop of leaves may be cut, but in about two years’ time the plant has attained full strength, and may be cropped once in two months. The croppings, which consist of leaves and young branches, are gathered together, and thrown into a huge cauldron of hot water, and boiled till all the strength has been extracted ; after this, what remains of the twigs and leaves is withdrawn, and the liquid, which contains a strong decoction, is kept boiling for six or seven hours, till a great part of the water has evaporated, and nothing but a thick, pasty, fluid is left behind.

“ This is now poured into shallow troughs, a little more than an inch deep, and allowed to cool and dry, when it is cut up into little inch blocks, and is then ready for market.

“ The reason of its being cut up in this manner is twofold—first, to enable it to dry and harden more quickly, and secondly, because in this shape it is better suited to the markets in Siam, Cochin China, and the Archipelago, where it was originally, and still is largely consumed as a masticatory, wrapped with betel-nut in leaves of Siri.”

Of the cultivation of pepper, a plantation of which we also visited, the same writer says as follows :—“ Pepper, that has all along formed such an extensive article of export from the Straits, is still grown in large quantities both at Singapore and Penang ; but it does not appear extensively among the products of Malacca. In Singapore it is grown in the same jungle districts as gambier ; indeed the cultivation of the two plants generally goes on together, and it is advantageous that it should do so, both because the refuse of the gambier affords an excellent manure for the pepper, and because the gambier plant, not requiring much attendance between the croppings, the labourers of the plantation, when that work is over, can devote their time to the pepper.

"The plant, or rather vine, of the pepper is planted more frequently from slips than from seeds. These are set out at distances of ten or twelve feet in regular rows, with props to each slip, up which the young tendrils may creep. These props are cut from a thorny tree, strongly tenacious of life, and frequently take root, and thus afford not only a support but a welcome shade to the young vines. When the slips have been some months planted, and have attained three or four feet in height, their tendrils are detached from the props, and the whole plant bent down and buried a few inches below the surface of the ground. In a short time the buried vine sends up a number of shoots, and the strongest of these are selected and carefully trained up the props.

"In appearance of leaf and manner of growth the pepper is a compromise between the common grape vine and the currant plant at home, though the leaves are perhaps a little darker. At the end of each of the first three years a small quantity of pepper is obtained, and in four years the plant may be said to have matured, and yields its full return, probably three or four pounds weight.

"The berries, which are about the size of a pea, grow in clusters, exactly like currants. To produce black pepper, the berries are gathered while green, about a month before they would ripen, and are at first exposed to the sun, which causes the soft outer skin to dry up round the little seeds inside, giving the rough shrivelled up appearance which the marketable article possesses. They are next conveyed to a shed, and placed in a series of sieves over a slow wood fire; this last process appears to give the pepper its black tint.

"If white pepper be desired, the berries are allowed to ripen, and become of a beautiful bright red colour; the outer or fruity skin becomes tender and soft, and is of a sweetish taste.

"When plucked, the berries are collected in loosely-woven bags, and steeped for a day or two in water, either cold or hot.

"This serves to loosen and detach the pulpy red skin that

covers the seed, and when taken out and dried in the sun a little hand friction is all that is required to clear the seeds. They are then winnowed, and thus made ready for market.

“There are some slight differences in the manner of preparing both the dark and white pepper on some plantations; but in the main they resemble that which I have described, which is certainly the most general.”

To the extensive tapioca plantation of Monsieur Chas-seriau we next directed our course. On our arrival at the plantation we were most kindly received by the nephew of its proprietor, who was not only at the trouble of escorting us over the plantation, but of giving us, at the same time, all the information which we required. Again we feel that we cannot do better for our readers than to refer them to the following extract:—

“The tapioca tracts scarcely deserve to be called plantations. There can be no more slovenly cultivation I think than that of tapioca in the Straits. A piece of jungle is cut down and fired, and as soon as the brushwood is burned away the planting commences, amid all the confusion of fallen, half-charred logs and stumps. The plant is a bush of eight or nine feet high, and grows in great abundance in any kind of soil. It has a root very much like the sweet potato, and it is from this root that the tapioca is made. The roots of the young plants only are used, as the older ones are much too fibrous; the stalk of the plant is very brittle, and it is planted by breaking up a stalk into a number of short pieces and sticking them in the ground; a man can therefore stock a plantation in a day. It is said that the stalk must be put in the ground lower part downward, and that if this order is reversed the root becomes poisonous; but this is believed by natives only.

“When the roots are gathered they are peeled or pared, and then placed in a sort of mill, where they are squeezed, crushed, and ground to a flowery pulp. This pulp is then taken and placed on a sieve of calico, and bucketfuls of water

are poured upon it, while a man works it backwards and forwards, allowing the water to carry all the substance through the calico into a tub beneath; the rubbing is continued until the fibre only is left on the calico, and this is then laid aside and afterwards used for pig's meat.

"The water, with the substance of the root, passes from the tub through a long series of vats, depositing the particles of substance, which, from their specific gravity, seek the bottom, and allow the water in the end to pass off pure. The tapioca first taken from the vat looks exactly like pipeclay, and until it has undergone several washings, is discoloured; ultimately, however, it becomes beautifully white, and is then allowed to dry, when it is taken out in a sort of cakey state, but being heavy crumbles into flour on the touch.

"I do not know how it receives the sort of lumpy form in which it is ordinarily sold; for at the manufactory I examined it was made up into small globules or pearls like sago. The process of thus making it up is exceedingly simple.

"A sort of hammock of white cloth is hung up, with a stick across the centre to distend it; into this hammock the flour or cakey matter is cast while still a little damp, and the hammock is then rocked backwards and forwards; from an adhesive property in the flour the motion makes it take the form of the small globules, which the longer it is rocked become the larger, something on the principle of snowballs.

"These small pearls are reduced to a uniform size by being riddled through sieves. The pearl has, however, as yet no solidity, and is reduced to powder and returned again to the hammock.

"The pearls of the proper size are rolled about as much as possible and allowed to dry, when, from a sort of affinity in their material, they gradually become hard, and enabled to stand the final process of rubbing with the hand on smooth boards, which gives them a perfect consistency. Sago is made nearly the same way."

In concluding these remarks on the cultivation of tapioca, we may observe that the greatest enemies to the plant are wild pigs, of which animals the island of Singapore contains many. These creatures eat the roots of the tapioca plant voraciously, so that it is necessary for the cultivators to exercise the greatest vigilance lest the crops should, in the manner to which we have referred, be more or less destroyed. And here we may digress to state that, in addition to wild pigs, there are other wild animals in Singapore, such as deer and wild cats of various kinds. Tigers also were at one time common: now, however, they are very rarely, if ever, seen. Such animals were not, we believe, indigenous to the island; on the contrary, they used to swim across the narrow straits from the Malayan peninsula.

## CHAPTER IV.

## JOHORE AND MALACCA.

**Journey to Johore—Brief Account of Johore—Breakfast at the Palace—A Railroad in Johore—New Locomotive Engine—Gambier Plantation—Pepper Plantation—Water-spout—Malacca—Brief Sketch of Malacca—Court House—Jail—English Church—Roman Catholic Church—Hill of St. Paul—Francis Xavier—Bazaars—Chinese Hongs—Shop in which Stuffed Birds are Sold—Mohammedan Mosque—Plantation of Cocoa-nut Trees—An Alligator—Inhabitants of Malayan Peninsula—Religion of Malays—Products—Tin Mines—Hot Springs.**

HAVING thoroughly explored the island of Singapore, we in the next instance directed our course to Johore, a town of Malacca. On our way thither we had occasion to pass through the very centre of the island. This journey, however, which did not occupy many hours, was easily accomplished, as the carriage in which we drove and the roads which we had to traverse were very good. At intervals we met with omnibuses which, heavily laden with passengers, were proceeding on their way to the city of Singapore. On our arrival at the banks of the narrow strait which separates Singapore from the Malayan peninsula, we found a ferry-boat of the Sultan of Johore awaiting our arrival. Entering this craft we were quickly rowed across the straits by stalwart Malays, who, judging from the earnest manner in which they pulled, appeared to delight in their work. But of Johore let us now say a few words. It is situated near to the most southerly point of the Malayan peninsula, and is the capital of an independent Malayan principality. It was established A.D. 1511 by the inhabitants of Malacca, who, on the capture of their city by the Portuguese, fled in that direction. In 1603 it also fell at the feet of the Portuguese con-

querors, by whom it was entirely destroyed. In due course of time, however, it was rebuilt, and is now, as formerly, the head-quarters of the Sultan of Johore.

On our arrival at the Sultan's palace we were received and entertained by the secretary. The Sultan was unavoidably absent. He was on that very day performing at Singapore, with becoming solemnity, the funeral obsequies of his mother, who had died a short time previously. After a sumptuous breakfast we quitted the palace in order to inspect a railroad which was then being constructed between the town of Johore and a neighbouring mountain. This work was far advanced at the time of our visit, and has now, no doubt, been accomplished. One of the most singular features of this railroad consists in the fact that the rails of which it is formed are made of teak wood rather than of iron. It extends over a distance of twenty English miles, and is chiefly intended for the conveyance of timber from the mountain to the town of Johore. As we were inspecting this railroad we observed, amongst other objects of interest, a number of men who were busily engaged in landing a new steam-engine. This locomotive, which was exceedingly well-constructed, had just arrived from India, and was, of course, the first engine of the kind which had ever been seen in Johore. We all agreed, after an inspection of the railway and other works, that the Sultan of Johore, who is a most enterprising Prince, is well deserving of the esteem and affection of his subjects. We now proceeded to inspect a gambier plantation, which afforded us much interest. As we have, on a preceding page, dwelt fully upon the cultivation of the gambier plant, there is no need for us to add here any further remarks. Thence we hastened to a pepper plantation. As we were returning we saw a water-spout, which was so high at hand and so extraordinary in its nature, as to attract the attention of almost all the inhabitants of the town of Johore.

As Malacca, which is also a city of the Malayan peninsula, was deemed worthy of a visit, we in the next place wended



our way thither. It is situated on the west coast of the peninsula. On the occasion of the Portuguese (A.D. 1508) visiting this part of the world, the city of Malacca, which was founded A.D. 1252, was in the possession of the Sultan of Johore. The Portuguese, however, on discovering that it might be made the centre of a vast trade between Japan, China, Formosa, the Philippine Islands, Tonquin, Cochin-China, Cambodia, and Siam, greatly longed to take possession of it.

A pretext for carrying out this desire at length presented itself. A quarrel arising between the Portuguese and the Malays, several of the former were arrested by the Sultan of Johore, and cast into prison. Albuquerque, the distinguished leader of the Portuguese, at once declared war against this eastern potentate, and eventually succeeded in wresting Malacca from him. As an emporium for all the various commercial commodities of the surrounding countries, it quickly became one of the richest cities in Asia. It was soon made the centre of a see, and the cathedral church, erected in honour of the occasion, was dedicated to Saint Paul. It, however, was not the only church of which Malacca could boast, for in addition to it five parish churches were erected. In due time a college for priests of the order of Jesus sprang into being, together with a seminary, in which all Malayan converts were taught the doctrines of the Church of Rome. A very strong fort, with the view of rendering the place impregnable, was also constructed. This newly acquired possession remained in the hands of the Portuguese until 1642, when it fell to the Dutch. The Hollanders held undisputed sovereignty over it until 1795, when they were obliged, *vi et armis*, to yield it to the British. But, however, at the peace of Amiens, 1801, it was restored to the Dutch. Hostilities having been renewed in the year 1807, it again became a British possession, and continued as such until 1818, when it was a second time restored to the Dutch. It was destined, apparently, to fall once more into the hands of the British. Thus, in 1824, it was finally handed over to the British by the

King of the Netherlands in exchange for certain possessions which they had obtained on the coasts of the island of Sumatra.

During our stay at Malacca we visited the court-house, gaol, English church, and the Roman Catholic church. In the court-house, which is a building of no pretensions, sessions were being held by the Recorder of Singapore. One of the most important trials which took place on the occasion was that of a respectable citizen of Malacca, who was arraigned on the charge of having embezzled a few shillings. As we left the colony before the termination of this trial, we are ignorant of the issue. It did, however, appear strange to us that a man who had held a respectable position in society, should imperil that position by so trifling a fraud.

The English church is, in point of architecture, of the Italian style. The Roman Catholic church, which is more imposing than the English church, is cruciform in shape. At the west end of this edifice are two towers. We also visited the hill of Saint Paul, on the summit of which stand the ruins of a church, which was erected by the famous Portuguese Commander Albuquerque. Around and within these crumbling walls are a few tombs, in which, if we mistake not, the remains of Dutchmen repose.

The tower which stands in front of this ruined church is still intact. It is, however, no longer used for sacred purposes, having been converted into a light-house or beacon. As we were wandering about this ruin, our mind naturally turned to Francis Xavier. For was not this spot the scene of the labours of that great apostle who was, perhaps, one of the most devoted missionaries of whom it has ever been our lot either to hear or read? He was as superior in all respects to the Jesuits of the past and present period as the light of the sun is to that of the moon, or as wine in strength excelleth water.

On withdrawing from this hill we visited the bazaars, and were much pleased with the neat appearance of many of the houses. Those in which Chinese merchants were residing

were especially attractive. On the panels of the entrance doors of several of these dwelling-houses were carved good words in letters of gold. In our extensive travels through China we had nowhere observed this custom. It appeared, therefore, to us as somewhat new and singular. In one shop which we visited, many stuffed birds were on sale. They were of the richest plumage, and were, one and all, natives of the Malayan peninsula. The Mohammodan mosque which we also entered is a neat structure. The minaret which stands near to it is in the form of a Chinese pagoda, and is used by the muezzins, who, at the stated hours of prayer, resort to its topmost story to call the faithful to prayers. As there is a large drum in the uppermost story of this pagoda, it is customary, we suppose, for the muezzins to summon the faithful to prayers by its sound rather than by the human voice. Attached to this mosque there is also a large lavatory, in which, previous to praying, the votaries wash their feet and hands.

We now took a drive into the country, and were indeed struck with the vast number of cocoa-nut trees which were growing on every side. As the weather is warm in Malacca, and as our thirst was, in consequence, great, we had, of necessity, frequent recourse to the milk of the cocoa-nut. We were greatly amused at the dexterity with which little boys, Malays, climbed to the tops of the tallest of these trees, in order to pluck for us fresh fruit. And we were surprised, too, at the small sums of money which, for their labours and the fruit, they demanded at our hands.


As we were leaving, a Malay begged of us to buy a young alligator which he had for sale, and one of our party became its purchaser. When it was received on board the vessel, it was the source of much merriment on the part of the majority of the crew, as one of the officers entertained the greatest horror of such crawling creatures. He fled from the presence of the animal with feelings of great trepidation, and was evidently not a little gratified when he learned on the following morning that the object of his terror had died during the night.

But ere we take our leave of the Malayan peninsula, let us add a few words respecting its inhabitants and vegetable products. The inhabitants are divided into various tribes, some of which are not altogether of Malay origin. In some parts of the country are found negroes, all of whom bear the most unmistakeable characteristics of that African branch of the human family. The Malays are governed by what may be termed feudal laws. The chief, who bears the title of Sultan, gives his commands to his great vassals or nobles, and through them to the people. The Malays in point of character are restless, warlike, fond of plunder, daring adventurers, gallants, gamblers, and cock fighters. They boast, too, perpetually of their honour and bravery. They are, nevertheless, regarded by many as being the most faithless and ferocious people on the face of the earth. The language which they speak is particularly soft and musical. Of this language Hamilton writes in the following terms:—

“There is no inflexion of any part of speech to express relative number, gender, time, or mood; and a word is often used, without alteration, as a noun, adjective, verb, or adverb. The tenses of a verb are sometimes expressed by auxiliaries, sometimes by adverbs, but not unfrequently both are omitted, and the reader is left to gather the meaning from the context, the sentiment being rather hinted at than expressed. The language, as spoken in the year 1521, in the island of Tidore, when visited by a companion of Magellan, is said to have been precisely that of the present day.”

The religious faith professed by the Malays is that of Mahomet, and to which faith they were, if we mistake not, converted some time during the thirteenth century.

The Malayan peninsula produces odoriferous woods, such as aloe and cassia. The sago tree supplies, in a great measure, the defect of grain. It is a species of palm tree, and grows naturally in the woods to a height of twenty or twenty-five feet. Its ligneous bark overspreads a great number of long fibres, which, being intertwined one with another, cover a quantity of meal of a gelatinous nature. A whitish powder



which exudes through the pores of the leaves and adheres to their extremities indicates that the tree is ripe. "The Malays then cut them down near the roots, and divide them into several sections, which they split into quarters. They then scoop out the mass of mealy substance, which is enveloped by and adheres to the fibres. They dilute it in pure water, and then pass it through a straining bag of fine cloth in order to separate it from the fibres. When this paste has lost part of its moisture by evaporation, the Malays throw it into a kind of earthen vessel of different shapes, where they allow it to dry and harden. This paste is wholesome nourishing food, and preserves for many years."

The ground, too, is beautified and adorned with the most odoriferous flowers, and of which throughout the year there is a regular succession.

Tin mines are worked in various parts of the territory. Coal, however, despite a most diligent search under the auspices of the British Government, has not been found throughout the land. Hot springs, which indicate a volcanic action, have been discovered. The climate is regarded as one of a most salubrious nature. This may be accounted for on the ground that the great heat of India does not prevail in Malacca, nor are there such scorching winds as those which are experienced in other parts of Asia. But of Malacca we have now said enough.

## CHAPTER V.

## SIAM.

Voyage to Siam—Gulf of Siam—Island of Tioman—Mode of capturing Fish—Curing Fish—Bangkok—The Wat or Temple of Sleeping Buddha—Several graceful Dagobas or Pagodas—Wat Cheng or Wat Shang—Wat Conlayer—Nemis—Colossal Idol of the Last Buddha—Wat or Temple in Form of a Chinese Junk—Tower of Babel—Buddhist Priests—Priests supported by the People—Bangkok, the Venice of Asia—Water Streets and Floating Houses—The King's Palace—King's Body Guard—The Wat Phran Kean, or Temple of the Emerald Idol—Old Audience Hall—New Audience Hall—Treasury Buildings—Museum—Stable containing White Elephants—Rhinoceros—Wild Beasts—Jar of Sacred Oil—Singular Manner in which it was obtained—Cunning of Tickery—Place where Dead Bodies are exposed to be devoured by Dogs and Birds—Funeral Pyres on which Bodies are Burned—Garden of Siamese Minister for Foreign Affairs—Cemetery—Ancient City of Ayuthia—Trap in which Wild Elephants are caught—Elephants useful as Beasts of Burden—Deserted City of Ayuthia—Its History—Constantine Phaulkon—His Works—His Death—Appearance of Country—Herds of Buffaloes—Black Buffaloes—White Buffaloes—Products of Siam—Pariah Dogs—Cats—Crows—Lizards—Took-kaa.

Now in order to proceed to Siam, it was necessary for us to return, in the first instance, to Singapore. The latter port we reached on the 22nd of February, 1875, and in the evening of that day at six o'clock, we embarked in the Siamese steamship "Bangkok" on our voyage to Siam. At eleven o'clock, P.M., we passed the Horsburgh Lighthouse, and at daylight on the following day, the 23rd, we sighted the island of Pulo-O-or. Our course was now directed between that island and one which is named Pulo Pomangil. In passing between these islands we saw, in the distance, the island of Tioman. On the southern extremity of the island in question there are three conical peaks, which owing to their singular shape, are styled the Asses' Ears. There is a small village situated on

Tioman, the inhabitants of which live chiefly by fishing. They are, of course, subjects of the King of Siam.

The natives of Tioman are not the only people who gain a livelihood by drawing fish from the Gulf of Siam. Thus at the mouths of almost all the rivers which flow into this great gulf are stationed fishermen, who by means of traps or snares capture large quantities of fish. Each of these nets or snares is from a mile to two miles in length, and is arranged in such a form as to resemble the letter V, and is placed in those parts of the gulf where the currents are strongest. The fish, as a matter of course, swim against the stream, and seek their food as they move towards what may be termed the angle of the net. The nets are so constructed that they fall and rise "like a bucket in a well, and bring up at almost every dip thousands of fish, chiefly of the Platoo kind." The fish as they come to hand are thrown quickly into boats, and conveyed without much loss of time to the mouth of the river. Here the proprietors of fish establishments are waiting, who readily bid for each load of fish. They employ both men and women, at a very low rate of wages, to cure the fish. The process of salting fish may be described as follows. They are thrown into large wooden troughs or tubs containing brine, and in which vessels they are suffered to remain three days. At the close of this period, they are removed from the tubs, and exposed on low bamboo shelves during three days ensuing, to the rays of the sun. When fully cured, they are sold on the average at the rate of 10,000 for twenty-two ticals. Many of them become putrid ere they can be cast into the tubs of brine. These waste fish are regarded as excellent manure for the betel-nut orchards. It is surely needless for us to observe that such cultivated lands when besmeared with manure of this nature emit an odour which is most revolting to the olfactory nerves.

Early in the morning of the 25th we sighted Pulo Panjong, and at ten o'clock P.M. of the same day, we passed Pulo-Way. On the 26th a view of Koh-Kram and Pilot Island interrupted the dull monotony of our voyage, and at

half-past one o'clock in the afternoon of the following day it was our happiness to arrive at Bangkok.

During this voyage we received very great kindness at the hands of Mr. Heblin, who was at the time commander of the vessel in which we sailed. The charming society of Mrs. Heblin, who was also on board, tended very much to make the voyage most agreeable. The sailors, who were Siamese, also amused us by the dexterous manner in which, by means of baited hooks laid over the stern of the vessel, they caught large fish.

No sooner had the vessel arrived at her anchorage than we landed, and, at once, hastened to visit all the objects of interest, which were within our reach. The first place to which we directed our steps was the temple called Wat-Po. This large Buddhist fane, which is immediately contiguous to the walls of the palace, contains a colossal idol of the sleeping Buddha. This figure, which is one hundred and forty-five feet in length, at the shoulders, and sixty-five feet in height, is constructed of bricks and asphalte, and adorned by a coating of gold leaf. The soles of the feet of this recumbent idol are sixteen feet in length, and are inlaid with mother-o'-pearl. On each side of the idol are arranged images of tigers and fabulous creatures. Of these imaginary animals, some are represented as possessing the bodies of birds and the heads of women. The inner walls of the temple, too, are literally covered with paintings, which represent, in some instances, events in the life of Buddha, and in others, circumstances connected with Buddhistical history. In one open court-yard, which closely adjoins this temple, are many graceful dagobas, or pagodas, as they are more generally designated. Nigh to this place, there also stands a wat or temple, in honour of the last Buddha, the doors of which are elaborately inlaid with mother-o'-pearl. In its court-yard, which is enclosed on each side by a corridor, there are arranged stone figures which represent warriors clad in coats of mail, and others, wrought in bronze, which are in the form of elephants. At one of the entrance doors, too, of this area are



placed two large stone effigies which faithfully represent men of European nations. In the corridors, also, there are placed on a marble dais, several gilded idols of the last Buddha. At a very short distance beyond the court-yard which we have just described, there stands a square tower which in point of architecture, greatly resembles a Chinese pagoda.

We now crossed the River Meinam and visited the Wat Cheng or Wat Shang. In this wat there is an idol of the last Buddha, together with two busts of Napoleon the First of France. In the court-yard are placed several images, in statuary of granite, representing buffaloes, cows, camels, and horses. Upon each of these beasts a man is represented as riding. This court-yard is enclosed on each side by colonnades, in which are arranged several gilded idols of the first Buddha. There are also two statues in granite, which represent English soldiers. The lofty dagoba which stands near to this edifice is described by Vincent in the following words:—"The Wat Cheng pagoda is bell-shaped, with a lofty tapering steeple—a *prachadi*, sacred spire; the whole probably two hundred and fifty feet in height. It is built of brick, and plastered on the outside, which is wrought into a grotesque and fantastic mosaic with Chinese cups, plates, and dishes of all sizes and colours, broken and whole, so set in the plaster as to form figures of elephants, monkeys, demons, and griffins, flowers, fruits, vines, and arabesques. In large niches upon the sides, at nearly half the distance to its top, are images of Buddha riding on three elephants. The grounds of Wat Cheng, some twenty acres in extent, embrace—besides the priests' dwellings, temples, preaching-room, library, and halls—beautiful flower and fruit gardens, ponds, grottoes, belvederes, and stone statues (brought from China) of sages, giants, warriors, griffins, nondescripts, &c." This large dagoba is approached by a very perpendicular staircase, from the top of which we obtained a very extensive and commanding view of the city of Bangkok and its environs. On our descent from this lofty structure our attention was directed to a small tower in which was contained a print or impression of Buddha's foot. This

imaginary footprint of the founder of the Buddhist religion is regarded as highly sacred, and receives, in consequence, much adoration at the hands of a pagan people.

We, in the next instance, visited a large wat, which belongs, apparently, to the Chinese. It is styled Wat Con-layer Nemis, and is enclosed at the top by a roof of great altitude. It contains a very colossal idol of the last Buddha. In very close proximity to this wat were two smaller ones. Of the wats in question one was especially singular, as it contained an idol of Buddha, representing that worthy as sitting upon a rock, and having on one side a brazen effigy of an elephant, and on the other a leaden image of a monkey. On our way from this last mentioned wat to the residence of the Borneo Company, Limited, where we were most hospitably entertained by Messrs. Foss and Clarke, we inspected a wat which we found exactly resembling an ocean-going Chinese junk. This singular looking temple, which is of the full size of a Chinese junk, is made of bricks and mortar.

We then inspected an unfinished pile of a dagoba, which is not inaptly termed by foreign residents at Bangkok, the "Tower of Babel." It is a vast mound of red bricks. Its foundations having given way, the superstructure which it was intended by a former king should be raised thereon, was in consequence abandoned. We climbed by a very unsafe staircase, to the summit of this mound, and were rewarded by an extensive view of the city. At the base of this huge pile of masonry of bricks, stand many houses, in which bonzes or priests of the sect of Buddha reside. As we were passing many of these priests, each wearing yellow robes, and walking barefooted, were entering the neighbouring streets in order, as is customary, to beg their daily bread. They are, apparently, a set of lazy fellows, who not only claim for themselves a high position in the ranks of men, but, at the same time, insist on honourable titles being applied to them by their fellow-citizens. Of these priests, Sir John Bowring, in his work entitled *The Kingdom and People of Siam*, writes as follows:—"Three hundred Phra receive daily their

alms from the hands of the King; and this almsgiving is, in the minds of the Siamese, a merit of a high order, entitling them to expect recompense in the next stage of their existence, be that what it may. It is not unusual for a noble, as a work of pre-eminent excellence, to emancipate a slave that he may become a bonze. In the fifth month, at the full moon, the *Phra* wash the feet of their superiors, and the people wash the feet of the *Phra*. Compared with the privileges and exemptions which the bonzes enjoy, their privations are very few: 'they toil not, neither do they spin;' they make no contributions to statute labour; they pay no taxes, render no services to the Sovereign of the State. Once in every year, they are required to pass the nights of three weeks in the forests, in frail huts built of bamboo and palm-leaves, when they are supposed to be engaged in lonely contemplation. The people believe not only that they are safe from attack, but that wild beasts come and lick their hands and feet while they are occupied in their meditations. Among the *Phra*, some may be seen who appear wholly absorbed in thought; however near you approach, you can obtain no attention, or only a repelling frown; they have their eyes fixed on the ground, an expression of perpetual gloom on their visage, and their lips cease not to repeat prayers in the Pali tongue. But in others, the force of nature breaks down all restraints and acerbities, and they will be found busy, talkative, curious, and even courteous. In fact, whatever mask he wears, in whatever garments clad, to whatever laws subjected, by whatever engagements bound, the original type is seldom wholly effaced, and the *man* is found hidden beneath the vestments of the *Phra*."

On the morning of our second day at Bangkok, we rose at a very early hour, and at once re-entered upon the agreeable duty of sight-seeing. As we proceeded along the river in a boat, which was superior in point of accommodation and comfort to any gondola which we have as yet seen, we felt that Bangkok was certainly the Venice of Asia.

Thus the streets by which this city are intersected are

either creeks or canals. The majority of the houses, too, are either floating-buildings, that is edifices raised upon bamboo-rafts, or houses supported by piles. Floating dwelling-houses extend, for a very considerable distance indeed, along the banks of the river, and are bound together by rattan-ropes. Moreover, each raft, with its superstructure, is made fast to poles which are driven into the sandy bed of the river. These fastenings are so arranged as to admit of the raft rising and falling with the tide, for the river Meinam, on which Bangkok stands, is a tidal stream. Should the inmates of any one of these floating homes wish to remove themselves and their tenement to another part of the river, they have simply to cast off the moorings, and go with the tide. There is generally an open space enclosed by balustrades in front of each of these floating-houses, and it is, indeed, amusing to see, every morning and evening, parents and children sitting or squatting thereon, in order to enjoy the cool and refreshing breezes. But let us not forget to observe that of these floating tenements not a few are shops in which articles of various kinds are exposed for sale.

Among the first objects which attracted our attention was a number of Buddhist priests, who, seated in their respective punts, were going from floating-house to floating-house, and from ship to ship, in search of their daily bread. In due course of time we arrived at the palace, and were just in time to see the King returning from his morning's drive. He was seated in a buggy, to which was yoked a sprightly-looking steed. The King himself was charioteer, and from the dexterous manner in which he handled the reins, we at once perceived that he was a first-class "whip." By his side a very young prince was seated, and immediately behind the buggy two or three princes were riding on horseback. In front and rear of the buggy were horse-soldiers who, owing to their helmets of brass and their military coats of a red colour, greatly reminded us of a company of English dragoons. There were also some lancers in attendance. So soon as the royal *cortège* had entered the palace-grounds, the band, each

member of which was provided with an European musical instrument of one kind or other, played the Siamese national anthem. The King, on alighting from his carriage, entered, for the purpose of paying his matutinal devotions, a temple which stands within the palace-grounds, and which is styled the *Wat Phran Kean*, or Temple of the Emerald Idol. He occupied, on the occasion, an elaborately-adorned chair of state, near to which was placed a small marble-topped table. The altar was covered with eucharistical offerings of fruits and flowers. The Buddhist priests, who were in attendance to conduct the service, wore gorgeous robes, and throughout the ceremony, a band provided with Siamese musical instruments, played appropriate airs. As the King, at the close of this service was leaving the temple we had the honour of exchanging salutations with him. It was also proposed by his minister of state that at a later hour of the day we should have an audience with his Majesty. Of this privilege, however, we could not, owing to a multiplicity of engagements, avail ourselves. We now proceeded, the King having withdrawn, to examine this Temple of the Emerald Idol in detail, and were, indeed, much astonished at its wealth and grandeur. Of this temple Vincent writes in the following terms :—" The model is similar to the others, but the workmanship, both exteriorly and interiorly, is of a much higher order. The walls are covered with admirably executed paintings ; the floor is laid over with brass bricks. The altar, built in the shape of a pyramid, about sixty feet high, is surmounted by the ' emerald idol,'—an image twelve inches in height and eight in width. ' Into the virgin gold of which its hair and collar is composed,' says a recent observer, ' must have been stirred, while the metal was yet molten, crystals, topazes, sapphires, rubies, onyxes, amethysts and diamonds, the stones crude and rudely cut, and blended in such proportions as might enhance to the utmost imaginable limit the beauty and cost of the admired effigy.' On the altar there are many large images, covered with genuine precious stones ; also some *lusus naturæ*, as extraordinarily formed tusks of the elephant and rhinoceros,

beautifully carved marble statues, clocks, golden altar utensils, and garments which belonged to the late King. The reigning monarch worships in this temple, and here, also, the nobles take the oath of allegiance. On either side of the principal entrance stand two life-sized marble statues, whose history I could not learn, of Saint Peter, and of Ceres, the Roman goddess of agriculture. Near this wat is a small pagoda, which, in an enormous pyramidal cabinet of ebony and mother-o'-pearl, contains the Buddhist sacred books. A carpet made of silver wire lies upon the floor. Adjoining this is a large pagoda which has been ten years in building, and has already cost over 200,000 dollars, and two years more will be necessary for its completion. The interior side of the wall which surrounds the Temple of the Emerald Idol is covered with gorgeous paintings of old Siamese fables and superstitions."

In our inspection of the palace, we visited, in the first instance, the old audience hall. The throne, which stands in it, is magnificent, and is covered by an umbrella or canopy, having seven or nine folds of white silk. Behind the throne are arranged three gilded statues, which represent three of the royal predecessors of the present sovereign. Thence we proceeded to the new audience hall. This chamber, which is in the form of a cross, is not only spacious, but grand. The throne, too, which is placed therein, is very imposing. The floor is carpeted, and upon the walls is placed an oil painting, which represents the Siamese embassy in the act of presenting a letter from the King of Siam to the Emperor Napoleon III. of France. We also visited the Treasury buildings and the King's private apartments. The museum of the palace also has its attractions. It contains weapons of warfare, elephants' tusks of great size, bronze busts of three or four European sovereigns, vessels of gold, oil paintings, engravings, &c. In the courtyard of the palace are arranged various figures in statuary of granite. In addition to these images, there are two leaden statues of milch cows. They are exceedingly well made, and so natural as to afford the most undoubted evidence

of their having been made by European hands. The courtyard of the palace also contains a large gun, which, it appears, was taken in battle from the Malays. The sacred elephants were the next objects of interest for us to see. They are four in number, and are, by a wonderful stretch of the imagination, called white elephants. One of them might, perhaps, be termed an Albino, while the others are only in parts white. These ponderous beasts are ennobled, or, in other words, titular rank is conferred upon each of them by the sovereign. Each stands in a separate stable, and under the shade of a white canopy. On the side-post or pillar of each stall is placed a tablet, on which is recorded the titles of the elephant. We now entered a large stable in which ordinary elephants are contained. In this place a rhinoceros is also stalled. This beast stands in a pool of mud or slush, and has, in consequence, a very filthy appearance. In writing of wild beasts, we may further state that we saw in the courtyard of the palace two leopards and one lion. They were, one and all, very restless, and appeared—especially the lion—as if weary of confinement.

Before taking leave of the palace, let us not forget to mention an opinion which prevails, to the effect that either in one of the wats or in the palace of Bangkok, there is deposited a jar containing sacred oil. The story with regard to this sacred oil is recorded as follows in Cameron's interesting work, entitled, "Our Tropical Possessions in Malayan India":—"When the English took possession of Ceylon,\* Tickery Bundah and two or three brothers—children of the first minister of the King of the Kandians—were taken and educated in English by the Governor. Tickery afterwards became manager of coffee plantations, and was so on the arrival of the Siamese mission of priests in 1845 in search of Buddha's tooth. It seems he met the mission returning disconsolate, having spent some £5000 in presents and bribes in a vain endeavour to obtain a sight of the relic. Tickery learned their story, and at once ordered them to unload their

\* The above is Tickery's own story.

carts and wait for three days longer, and in due time he promised to obtain for them the desired view of the holy tooth. He had a cheque on the bank for £200 in his hands at the time, and this he offered to leave with the priests as a guarantee that he would fulfil his promise; he does not say whether the cheque was his own or his master's, or whether it was handed over or not. Perhaps it was the cheque for the misappropriation of which he found his way to the convict lines of Malacca.\* The Siamese priests accepted his undertaking and unloaded the baggage, agreeing to wait for three days. Tickery immediately placed himself in communication with the then Governor, and represented, as he says, forcibly the impositions that must have been practised upon the King of Siam's holy mission, when they had expended all their gifts and not yet obtained the desired view of the tooth.

"The governor, who, Tickery says, was a great friend of his, appreciated the hardship of the priests, and agreed that the relic should be shown to them with as little delay as possible. It happened, however, that the keys of the mosque where the relic was preserved were in the keeping of the then resident Councillor, who was away some eight miles elephant shooting. But the difficulty was not long allowed to remain in the way. Tickery immediately suggested that it was very improbable the Councillor would have included these keys in his hunting furniture, and insisted that they must be in the Councillor's house. He therefore asked the Governor's leave to call upon Mrs. ———, the resident Councillor's wife, and, presenting the Governor's compliments, to request a search to be made for the keys. Tickery was deputed accordingly, and by dint of his characteristic tact and force of language, carried the keys triumphantly to the Governor.

"The Kandy priests were immediately notified that their presence was desired, as it was intended to exhibit the great relic, and their guardian offices would be necessary. Accordingly, on the third day the mosque or temple was opened;

\* He was, for some reason or another, eventually transported to Malacca for seven years.



and in the building were assembled the Siamese priests and worshippers, with Tickery on the one side and the Kandy or guardian priests on the other, the Recorder and the Governor in the centre.

“After making all due offering to the tooth of the great deity, the Siamese head priest, who had brought a golden jar filled with otto of roses, desired to have a small piece of cotton, with some of the otto of roses rubbed on the tooth, and then passed into the jar, thereby to consecrate the whole of the contents. To this process, the Kandy priests objected, as being a liberty too great to be extended to any foreigners. The Siamese, however, persevered in their requests, and the Governor and Recorder, not knowing the cause of altercation, inquired of Tickery. Tickery, who had fairly espoused the cause of the Siamese, though knowing that in their last request they exceeded all precedent, resolved quietly to gratify their wish; so in answer to the Governor’s interrogatory, took from the hands of the Siamese priest a small piece of cotton and the golden jar of oil. ‘This is what they want, your honour; they want to take this small piece of cotton—so; and having dipped it in this oil—so; they wish to rub it on this here sacred tooth—so; and having done this to return it to the jar of oil—so; thereby your honour to consecrate the whole contents.’ All the words of Tickery were accompanied by the corresponding action, and of course the desired ceremony had been performed in affording the explanation. The whole thing was the work of a moment. The Governor and Recorder did not know how to interpose in time, though they knew such a proceeding to be against all precedent. The Kandy priests were taken aback, and the Siamese priests having obtained the desired object, took from Tickery’s hands the now consecrated jar, with every demonstration of fervent gratitude. The Kandy priests were loud in their indignation; but the Governor, patting Tickery on the back, said, ‘Tickery, my boy, you have settled the question for us; a pity it is you were not born in the precincts of St. James’s, for you would have made a splendid political agent.’

"Tickery received next morning a *douceur* of 1,000 rupees from the priests, and ever since has been held in the highest esteem and respect by the King of Siam, also by the Buddhist priests, by whom he is considered a holy man. From the King he periodically receives honorary and substantial tokens of royal favour. He has a *carte blanche* to draw on the King for any amount, but he says he has as yet contented himself with a moderate draft of 700 dollars."

On withdrawing from the palace we directed our course to a place where the dead bodies of men are exposed. Thus, for example, some persons express a wish that in case of their dissolution their corpses should be exposed here, with the view of their becoming a prey to vultures, crows, and dogs.

At the time of our visit to this aceldema, two corpses were being devoured by dogs, vultures, and crows. A wretched-looking Siamese was squatting on the ground, and gazing with apparent admiration at the manner in which these birds and beasts of prey were tearing the corpses into piecemeal. Between this miserable specimen of the human race and these winged and canine scavengers there appeared to exist a perfect understanding. On our approach, however, they all took fright, the dogs running away, and the birds seeking safety on the top of a neighbouring wall. On one side of this plot of ground were erected two or three posts, and to each of which well-picked skeletons or bones of men were bound by cords. Each reminded us of a *memento mori*. Not far distant from the scene which we have just described were funeral pyres, on which the corpses of men in general are consumed by fire, and around them are arranged broad wooden settees, on which Buddhist priests occasionally squat, and, as we suppose, meditate on death.

Having been informed that the garden of the Siamese Minister for Foreign Affairs was one worthy of notice, we resolved to visit it. This garden is well adapted for recreation, and is situated on the west bank of the Klawng-San, or the Regent's Canal. It is new, having been constructed in 1872. It is intersected by several well-formed paths, and is

beautified and adorned by cocoa-nut, betel, maprang, durian, mongostien, mango, and other trees. In the centre there stands a large summer-house, which is neatly furnished. For the amusement of visitors there is also a croquet lawn. There is a pond, too, which is not without its attractions, as within its clear and pellucid streams fish are to be seen swimming to and fro, while on the surface of its waters ducks of variegated plumage appear to enjoy themselves beyond measure. The naturalist may find much in these gardens to amuse and instruct his mind. Thus at intervals there are cages in which Persian cats, wild cats, a young elephant, a porcupine, monkeys, and birds are respectively confined. It thus partakes, in some measure, of the nature of a zoological garden.

We now inspected the cemetery, in which the bodies of all Europeans and Americans who die at Bangkok are interred. It is large, and apparently very damp. It is, however, kept in excellent order. It contains a great many graves, a circumstance which led us to suppose that the climate of Siam is not very favourable to European constitutions. The Siamese themselves have no cemeteries. This arises from the fact that they dispose of their dead by cremation. On the day preceding our arrival at Bangkok, a ceremony of this nature was performed. It was described in the following terms by the correspondent of the *Straits Times* :—

“ On Wednesday the 24th, the ex-Regent gave a luncheon party at his residence, and afterwards all the party who had accompanied His Excellency Sir Andrew Clarke to Bangkok, drove to witness the cremation of one of the wives, who had died about two-and-a-half months ago, of a son of the ex-Regent. This was a most imposing ceremony. The body was in a coffin shrouded in white linen steeped in flax, placed on a dais beneath a white canopy, the latter being about 12 feet high, and the whole within a pavilion 30 feet in height. A very large number of people had assembled to witness the ceremony. The ex-Regent first advanced with a torch in his right hand and a bouquet of sandal-wood flowers in his left, and set fire to the pyre ; then the deceased's kinsmen, one by

one, followed the ex-Regent's example, and applied fire to the coffin from torches of aromatic wood. The body soon consumed, and the ashes were collected the next day and placed in a golden urn. The latter was carried to a room in the palace set apart for the reception of such depositories, and placed side by side with those of the late members of the family. These are visited once a year by all the relations of the deceased."

Our next step was in the direction of Ayuthia, which city was, at one period, the capital of the kingdom of Siam. It is situated at a distance of sixty or seventy miles from Bangkok, and our journey thither was performed by boat. The craft in question was, in point of size and comfort, a great improvement upon a Venetian gondola. Our progress, also, was very rapid, as our boat was towed from one end of the journey to the other by an exceedingly fast and well-equipped steam-launch. As our expedition to Ayuthia was undertaken during the night, for we left Bangkok at eight o'clock in the evening, it was, of course, impossible for us to see the country through which we had occasion to pass. Our boat being well furnished with cushions, pillows, and coverlets, we concluded that as the darkness of night utterly precluded the possibility of our seeing the face of nature, the most fitting alternative to adopt was to retire to rest. This resolution we carried into effect, and at 7 o'clock on the following morning we found ourselves at Ayuthia. Having completed our toilet and partaken of a cup of tea, we first of all visited the place where, once annually, wild elephants are captured in the presence of, and for the service of the king. This walled structure may not inaptly be compared to a large amphitheatre, in which there is a gallery especially set apart for the service of members of the royal family. In the interior of this building several lofty wooden pillars are made fast by being driven into the ground. At a certain period of the year, two or more docile female elephants are, as decoys, allowed by their keepers to enter the jungles. These creatures, having drawn around them several male elephants, im-

mediately return with their admiring companions of the opposite sex to the walled encampment or amphitheatre, which has been especially prepared for their capture. The process of taming these beasts is at once entered upon, and is accomplished by starving the animals in the first instance, and by subsequently binding them to strong pillars or columns of wood. Sugar-cane, plantains, grass, and other palatable articles of food are now freely administered to them, with the sure and happy result of their becoming perfectly tame and resigned to their fate.

“Without the aid of the elephant,” says Sir John Bowring, “it would scarcely be possible to traverse the woods and jungles of Siam. He makes his way as he goes, crushing with his trunk all that resists his progress; over deep morasses or sloughs he drags himself on his knees and belly. When he has to cross a stream he ascertains the depth by his proboscis, advances slowly, and when he is out of his depth he swims, breathing through his trunk, which is visible when the whole of his body is submersed. He descends into ravines impassable by man, and by the aid of his trunk he ascends steep mountains. His ordinary pace is about four to five miles an hour, and he will journey day and night if properly fed. When weary he strikes the ground with his trunk, making a sound resembling a horn, which announces to his driver that he desires repose. In Siam the howdah is a great roofed basket in which the traveller, with the aid of his cushions, comfortably ensconces himself. The motion is disagreeable at first, but ceases to be so after a little practice.”

We now gave our attention to the ruined and deserted city of Ayuthia. As the site upon which these ruins stand is now an almost impenetrable jungle, we were informed that in order to obtain a commanding view of the ruins it would be necessary for us to ascend a lofty observatory tower, which, for astronomical purposes, had been erected in the neighbourhood of Ayuthia by a former king of Siam. In obedience to this advice we ascended the tower in question, and found ourselves in a position to form some idea, owing to the many

domes or spires of ruined wats which came under our eyes, of the former extent of this now desolate and forsaken city. It was, indeed, a strange reflection to feel that a city, the streets of which were, at one time, traversed by the feet of thousands of inhabitants, and its marts thronged by merchants from all the neighbouring countries, is now neither more nor less than a ruinous heap in the midst of a dense jungle, and the home of various kinds of wild beasts.

According to Siamese annals—records penned by Phra-Chaum-Klau, a former King of Siam—Ayuthia, prior to the year of our Lord 1350, was simply the ruin of a place of some antiquity, and which then formed a part of the kingdom of Cambodia. There were other Cambodian cities or towns in close proximity to it, but of their exact locality no satisfactory information can now be obtained. It is, however, generally supposed that in or about the year 1300, the inhabitants of these now forgotten cities were greatly scattered and destroyed during a war which took place between the Siamese and the Pequans. Thus the cities being denuded of their respective inhabitants soon fell into decay, and now, as a matter of course, nothing remains of them but their names.

Ayuthia is said to have been founded by a powerful Prince named V-Tong-Rama-Thi-Bodi, who succeeded in conquering and adding to his dominions all Southern Siam and portions of the Malayan Peninsula. During the first six years of his reign he resided in the city of Cha-liang. Finding, however, that it was a city beset by fevers and other diseases of a malignant nature, he resolved to search for a more salubrious locality in which to reside. In due time, that is in 1350, he selected the site of Ayuthia, and there founded his new capital or seat of Government.

To this city, so soon as it was founded, people of the Laos tribes, also Cambodians, Burmese, Chinese, and Mohammadans from India hastened, with the view of engaging in commercial pursuits. Thus it speedily acquired the position and importance of a great emporium of commerce, and as such became pre-eminent throughout the south

of Asia. Here fifteen sovereigns of one and the same dynasty successfully ruled. They were the descendants of V-Tong-Rama-Thi-Bodi, a sovereign to whom, as the founder of Ayuthia, we have already had occasion to refer. Of these fifteen Kings, the last was named Mahintra-Thi-Rat. During the reign of this last-mentioned Sovereign, an Eastern Prince called Cham-Na-Dischop, and who, at the period to which we are now more particularly referring, was King of the neighbouring nation of Pegu, collected a vast and well-equipped army, and besieged Ayuthia. This siege was not of long duration, for at the end of three months the city yielded to the force which had been brought against it, and became the prize of the Peguans. The conquerors did not further harm either the city or its inhabitants, but carefully preserved both it and its people. They took, however, the King and all the other members of the royal family with them as trophies to Pegu, and placed the subjugated territory, which was now regarded as a dependency of Pegu, under the kingship or governorship of a personage who was named Maha-Thamma-Raja. This worthy was no other than the brother-in-law of the now vanquished and captive King of Ayuthia. And though he was in this manner honoured by the conquerors, yet he had to experience the pain of giving his first-born son, who was named Phra-Naret, as a hostage to the Peguans. These events occurred in 1556.

Let us now observe that this state of dependence and tribute on the part of Ayuthia did not exceed very many years. The King of Pegu died, and during a season of political excitement which arose in respect to the selection of his son as his successor, Prince Naret, the hostage, together with his family, escaped, and hastened on his return to the land of his fathers. The newly enthroned King of Pegu, on hearing of the escape of Naret, the hostage, gave orders that he was to be pursued, and brought back to Pegu. As Naret, the fugitive, was in the act of crossing the Si-Thong river, he was overtaken by his Peguan pursuers. Having resolved, however, to fight, yea, and if need be to die for his

liberty, he turned, with his few attendants, against the Peguans, and shot the leader of their party, "who, as the Royal Siamese annalist says, "fell from his elephant dead." After this sanguinary affair, Naret proceeded, without any further adventures, to the city of Ayuthia.

The King of Pegu, upon hearing of the discomfiture of the soldiers and the death of their leader, whom he had sent in pursuit of Naret, declared war against Siam. The result of this campaign was in favour of the Siamese, and thus Siam once more became an independent State. On the death of Maha-Thamma-Raja, Prince Naret succeeded to the throne, and distinguished himself ere many years had elapsed, as one of the most illustrious Sovereigns of which Siam could previously boast. Indeed it is not too much to say that neither before nor since the reign of Naret has Siam been ruled by so renowned a Sovereign as he proved himself to be. In all his wars with Pegu he was successful, and, at the same time, he laboured diligently to promote all objects calculated to secure for his country true and inestimable blessings. Dying childless, he was succeeded by his brother, Eka-Tassa-Rat. This Sovereign, however, in consequence of mental derangement, was eventually deposed, and an aged personage, named Phra-Siri-Sin-Wi-Montham, was summoned by the nobles from a Buddhist cloister to ascend the throne. This ascetic had been very renowned as a learned and zealous disciple of Buddha. He was not, however, a member of the royal family. He was crowned, nevertheless, without any signs of opposition, in 1602. He had been preceded in the regal or kingly office which he now filled by nineteen sovereigns, all of whom were members of the same imperial house. He therefore, as a mark of generosity and confidence, not only entrusted the government of the country to a descendant of this former line of kings, but also the education of his own sons. After a reign of twenty-six years, Phra-Siri-Sin-Wi-Montham, who had now attained a very great age, breathed his last, and was succeeded by his first-born son, who was then in his seventeenth year. This youth had reigned but



a very short time when the Regent, who bore the title of Rajah Suriwong, as marking a relationship with the former royal family, caused the second son to be put to death, on the ground that he had either rebelled or had threatened to rebel against his elder brother. The Counsellors of State and other personages, who had become jealous of the authority of the Regent, informed the King that the accusation under which his younger brother had been tried and put to death was utterly groundless, and urged him to effect, if possible, the Regent's assassination. Of this plot the Regent was, by his secret emissaries, quickly made aware, and the King, ere he had time to carry out his plans, was dethroned by his all-powerful minister, and his younger brother, the third son of King Phra-Siri-Sin-Wi-Montham, was, at the age of twelve years, called upon to fill the vacant throne.

This youth, however, owing to his frivolities, soon rendered himself very unpopular in the estimation both of nobles and people. It was resolved, therefore, to depose him, and to place on the throne in his stead one who by a perfect knowledge of all the duties devolving upon a Sovereign, should be able to extricate the country from that degree of contempt to which, by the misrule of the two preceding Kings, it had been exposed. Their choice eventually fell upon the Regent, who, in 1630, was called upon to assume the sceptre of Siam under the title of Phra-Chan-Pra-Sath-Thong. He was, as we have already intimated, connected both maternally and paternally with the royal dynasty which immediately preceded that of the priest-king, Phra-Siri-Sin-Wi-Montham. From Phra-Chan-Pra-Sath-Thong there emanated a line of ten kings, of whom some reigned at Ayuthia and others at Lo-Pha-Buri. Of the royal successors of the founder of this new dynasty, the fourth King, Chan-Narai by name, was the most illustrious. It was during his reign that many European merchants, with the view of more successfully prosecuting their calling, settled at Ayuthia, the then flourishing capital of the kingdom of Siam. Of

these strangers, one named Constantine Phaulkon, or Faulkon, a native of Cephalonia, was destined, owing to his great abilities, to obtain for himself an important position in the land of his adoption. Thus, by his skill in business, by his practical suggestions in the construction and management of public works, he so greatly pleased King Narai as to receive at the hands of that Sovereign the high sounding title of Chan-Phya-Wichayentra-The-Rodi, a title by which is implied the fact that upon the bearer of it devolves the management and superintendence of the government of all the northern provinces of the country. He called the King's attention to the vast importance which would accrue to the country by erecting, at certain weak points, forts on European principles. This suggestion was so pleasing to His Majesty that he at once deputed Phaulkon to carry out the views which he had so recently expressed. He, therefore, having obtained the permission and sanction of the King, erected first of all a fort near the entrance of a canal which is styled Bang-Luang, and which fort bears the name of Wichayen's Fort to this day. The second fort, which was built under the auspices of Phaulkon, was erected in 1675, on the east side of the river, where the walled city of Bangkok now stands.

It was also at the suggestion of this enterprising Cephalonian that King Narai not only restored the ancient city of Lopha-Buri—not only erected there a large palace in accordance with the style of European architecture—not only built there, and in close contiguity to the palace, an excellent residence and out-buildings for the especial service of Phaulkon himself—but also founded a Romish church. The ruins of these buildings are still to be seen, and on the tottering or crumbling walls of the Romish church various inscriptions can be clearly traced. But the labours of Phaulkon did not end here. In proof of this statement let it be observed that he began to construct a canal with lofty banks to a sacred place called Phra-Bat. He also formed a reservoir on the top of a mountain which is in the immediate vicinity of Phra-Bat, and from which, by means of metal tubes and stop-

cocks, he furnished the palace, which was at the base of the mountain, with copious supplies of water.

It was impossible, however, for a person—especially a foreigner—to acquire such power in a State without provoking the jealousy of others. As a matter of course, therefore, several of the officers and ministers of State secretly accused Phaulkon of being a rebel. Having on one occasion invited the King to visit the Romish church which had been built, the Minister of State and other personages about the court, strongly advised His Majesty not on any account to accept the invitation, on the ground that it was the intention of Phaulkon to put him to death. They believed, or pretended to believe, that Phaulkon, who was now the great object of their suspicions and hatred, had placed between the walls of the church a large quantity of gunpowder, which, at a given signal, was to be ignited by an accomplice in crime. On this grave charge he was put to death by the commands of the King. There is, however, another account given of the assassination of this remarkable man, and which it may be well to record on these pages. It is to the effect that he was perfectly faithful to his King. A rebellious prince, however, who very well knew that he could not carry into effect his traitorous plans so long as Phaulkon lived, resolved to despatch that person. He, therefore, laid in wait for his intended victim, and, on one occasion, as Phaulkon, quite unconscious of danger, was passing along the road in his sedan chair, the Prince, who was disaffected towards the Government, rushed from a place of concealment and slew him.

King Narai's death took place not very long after the assassination to which we have just referred. He, however, was not succeeded on the throne of his fathers by the rightful heir. This will appear from the following remarks. Nai-Dua, an unacknowledged or illegitimate son of Narai, by a princess of Yunnan, had been entrusted, with a view to his proper training, to a Minister of State, named Phra-Petcha-Raja. This youth, on the death of his father, King Narai, slew the legitimate son and rightful heir of the deceased

sovereign, and proclaimed his instructor, Phya-Petcha-Raja, king. This usurper reigned fifteen years, his prime minister throughout that period of time being no other personage than Nai-Dua, the illegitimate or unacknowledged son of the late king. On the death of this usurper, Nai-Dua ascended the throne, and reigned at Ayuthia. He was followed, in proper succession, by two of his sons, and by three of his grandsons, all of whom kept court at Ayuthia. Of these grandsons of Nai-Dua, the second reigned a very short period. Being greatly harassed and wearied by the affairs of State, he resigned his sceptre and entered the Buddhist priesthood. He was succeeded by his younger brother, Chanfa-Eadwat-Anarak-Montri.

Sometime during the reign of this 'sovereign,—it was, if we mistake not, in 1765—Meng-Laung-Aluang-Barah-Gyi, King of Burmah, marched against Ayuthia, with a very large army. The King of Siam was, at the near approach of this invading force, greatly perplexed in consequence of grave and serious dissensions which prevailed amongst his principal officers. All the inhabitants of the neighbouring towns, villages, and hamlets were summoned to defend the city, a summons which they very readily obeyed. Despite, however, the consummate bravery and skill which they exhibited, they were, owing to the dissensions of their rulers, unable to contend successfully with their Burmese foes. Thus, at the end of a two years' siege, Ayuthia fell before her enemies. The city was immediately set on fire by the conquerors. The King, who was seriously wounded, fled, together with many of his disheartened and terrified subjects, to a place of safety. He, however, apparently neglected and forgotten, died ere long of his wounds. His corpse, which was subsequently discovered, was buried with feelings of reverence and respect. The brother of this unfortunate sovereign, the prince, in short, who, prior to this siege, had exchanged the sceptre of royalty for the cowl and beads of a Buddhist monk, was now the greatest personage in Siam. Him, therefore, the Burmese seized, in order that

he might be conveyed in triumph to Burmah. The invaders now perceiving that the country which they had just subjugated could not well be ruled by them, inasmuch as it was too far removed from their own native land, resolved to plunder it to the greatest degree. In pursuit, therefore, of this object, they seized all the principal families who still remained in Ayuthia and its environs, and robbed them of all they possessed. Several of the inhabitants who refused to give up their property to the rapacious conquerors, were mercilessly beaten, while not a few were killed. By the adoption of such severe and harsh measures, the Burmese officers became, in the course of two or three months, possessors of most of the wealth of the country. Hoping, however, to derive still further advantages from the victory which they had obtained, they appointed as ruler over Siam, a Peguan officer of high rank, who was named Phya-Nai-Kong. This personage established himself at a place which is situated at a distance of three miles from Ayuthia, and which is called Pho-Sam-Ton, or the "Three Sacred Fig-Trees." The Burmese, on withdrawing with their vast amount of plunder and capture from Ayuthia, gave instructions to the newly-appointed ruler to the effect that one of his chief duties was to make more captives, and to secure more wealth, with the view of both captives and wealth being transmitted on subsequent occasions to Burmah. Thus fell Ayuthia in the month of March, 1767. The period of time which elapsed from the foundation of this city to its final overthrow by the Burmese, was about 417 years. During the period in question not less than thirty-three kings made it their seat of government. These sovereigns formed three distinct dynasties. Thus, for example, the first dynasty had nineteen kings; the second, three; and the third, nine.

On our journey from Ayuthia to Bangkok, which took place by day, we had an opportunity of seeing more of the river and the country. The river, though not very broad, is, nevertheless, a noble stream. The waters thereof vary in point of depth, according to the season of the year.

Its banks are, in very many parts, adorned with trees and shrubs, and as but very few of these plants are deciduous, they at all times look verdant and gay. At frequent intervals we passed, *en route*, very picturesque floating villages. The houses of which these villages consist are in all respects similar to the floating houses which, on a preceding page, we have described. Throughout the whole journey along the river we saw but one brick building. This building is one of some pretensions, being a shooting box of the king. On the bosom of the river were Siamese vessels of various kinds, and in the shallow parts of the stream were standing large herds of water buffaloes. Of these fine-looking animals—so vastly superior to the buffaloes of China—the majority were glossy black. Some of them, however, were of a white, and others of a cream colour. The latter were especially handsome. The country is, indeed, very rich, and yields in due season grains and fruits of various kinds. The crops of rice are generally very large. Indeed, so great is the yield of this cereal as to sustain not only the inhabitants of Siam, but those also of other lands. A species of barley, a kind of millet, Indian corn, sugar-canes, and pepper, are, too, the products of this country. Of vegetables there are many kinds grown here. Thus turnips, beans, onions, garlic, cucumbers, lettuces, tomatoes, potatoes, and sweet potatoes are produced in sufficient abundance. Fruits, too, are well represented, the markets being, in season, supplied by citrons, ground nuts, jack-fruit, mangoes, plums, pine-apples, melons, rose-apples, oranges, durians, mangosteens, custard apples, quavas, and bananas.

During our stay in Siam we were much struck with the great number of pariah dogs which everywhere, but more especially in the towns, beset us at every step. These animals, in their general appearance, greatly resemble jackals. They are not by any means large, and the greater number of them, in regard to colour, may be denominated sorrel. Of black and speckled dogs, however, there are certainly not a few. The reason why these animals increase and multiply to

such a degree is, in a great measure, owing to the fact that the Siamese, who in profession and practice are strict Buddhists, feel that to kill animals is to be guilty of a most heinous sin. For all Buddhists believe that animals are animated by the spirits of men who during their stay upon earth had been guilty of dreadful crimes, and who as a punishment due to these crimes, are made to reappear upon earth either as beasts, or birds, or reptiles, or insects, or fishes. Again, all Buddhists entertain an idea that not only do all inferior animals love life quite as much as men do, but also that the pains and terrors of death are as great in their estimation as they are in the opinion of men, and that to put them to death is, therefore, not only an act of cruelty, but one which militates greatly against their own future happiness. Thus the streets of Siamese cities and towns are almost overrun by dogs. Were it not owing to the fact that many of these poor creatures die when young from starvation, and that others are seized and carried off to neighbouring temples which are especially set apart as refuges for them, the streets would be entirely occupied by dogs. During the night these miserable-looking creatures of the canine species, on hearing the slightest degree of noise, commence to bark, and, to the great annoyance of the inhabitants, continue to do so for a considerable time. Cats, too, in Siamese towns are very numerous. The Siamese appear to regard them with favour, not because they keep the houses free from mice, but rather on account of a supposition which they entertain that they bring, in some mysterious manner, good fortune to the family which nourishes them. Of all cats, however, those which are of a silver colour are, for the aforesaid reasons, the most revered. Again, a black cat with a white spot on the following parts of the body, namely, on each foot, the head, the neck, the back, the breast, and the tail, that is seven spots in all, comes next in point of appreciation. A jet-black cat, too, with black claws, receives a large amount of admiration at the hands of the inhabitants of the "Land of the White Elephant."

Creatures which, in regard to number, equal, if they do not surpass both dogs and cats, in Siam, are crows. In form, size, and colour, they very greatly resemble the crows of Great Britain. In point of impudence, however, they excel anything of the kind which we have, as yet, beheld either in the crow, jack-daw, or magpie of western lands. They keep very near to dwelling-houses, and not unfrequently venture into the verandahs by which eastern dwelling-houses are enclosed. Yea, so great is their boldness as to occasionally induce them to enter dining-rooms and to alight on the tables which are being prepared for the serving up of meals, and to steal what, in the form of food, is most portable. On the subject of Siamese crows a writer observes as follows :—"They become wonderfully intimate with our infant children. Put your creeping baby in your verandah, or in the door-way with a piece of bread and butter, and very likely, if left alone a few minutes, a crow perched on a roof or tree near by, watching her opportunity, will dart down and alight first on the railing eight or ten feet distant, and then hopping sidewise a foot at a time until within four feet, will venture to take her stand on the floor before the child ; and then, if she sees no danger nigh, will very gently step up and take the morsel out of the hand of the child, or even out of its lips. Indeed our little children who are able to walk, often become so intimate with the crows, that they call them to them, and the birds come and take food out of their hands." The same author continues to say, "our Siamese crows have another habit which we never noticed in the western world ; that is, when one of their number has been killed by a shot they will come together in scores and even hundreds, under great excitement, jabbering at the top of their voices, as if intent at all hazards to take vengeance on the author of the murder of their fellow."

But let us now conclude our remarks on the subject of Siamese crows by observing that those which perch by night on the branches of trees which grow within the pre-



cincts of Buddhist temples, are, together with the pariah dogs, of great service as scavengers of Siamese towns and villages.

Lizards, too, are creatures, which during our stay in Siam, we saw in large numbers. It may be said of them that they dwell with man. This will, perhaps, appear evident when we state that in the various houses or shops which we entered, these harmless little creatures, for the largest of the species is not more than three inches in length, were, apparently, on every side of us. It was scarcely possible for us to gaze during the evening upon the ceiling or the walls of the room in which we were sitting, without seeing several of them running to and fro with ease and grace. It was to us a source of amusement to watch the dexterous manner with which they sprang upon flies and other small insects with the view of making them their prey. Considering the large number of insects these creatures destroy they ought to be regarded as very useful inmates of Asiatic dwelling-houses, as in such abodes flies, mosquitos, and other small insects greatly abound.

But lizards are not the only creatures of that genus which seek a refuge in the dwelling-houses of the Siamese, for an animal belonging to the same genus as lizards and which is scientifically classed among Saurians, is also found in Siamese dwelling-houses. It is termed by the Siamese, Took-kaa, and is so named in consequence of the cries which it utters being similar, in sound, to that compound word. This creature, which in form greatly resembles a crocodile, is not more than ten inches long. Its colour may be described as pale-green, studded, at intervals, with light-red spots.

They lay their eggs in the crevices or corners of houses. These eggs, which in colour are light purple, and in size equal to the eggs of a sparrow, they stick on the side of the wall. The food of which they partake consists either of beetles, or flies, or other small insects. The noise which they make when giving utterance to their cries is so great as to be heard at a distance of one hundred yards. Indeed, so great

is it during the night as to render it almost impossible for one to sleep. Such, at all events, was our experience on the occasion of our visit to Siam.

But let us now proceed to make a few remarks on the civil and criminal laws of this interesting country. It may safely be said that the Siamese have an excellent code of laws. They are not, however, carried into effect with a very particular regard to the rights of law and equity. The judges are corrupt, being ever ready to receive bribes at the hands of those who have occasion to appear in court. The principal criminal courts in the city of Bangkok are those in which the Prefect and Deputy Prefect preside. There are also *nisi prius* courts attached to the palace, and in which civil causes are heard. They are presided over by the chief ministers of state. Let us not forget to add, that "each prince of rank is vested with judicial powers, and can hold a court at his own palace." The provincial courts are held by the governors of provinces. The judges are, in their investigations, unaided by juries. The manner in which trials are conducted is thus described by one writer:—"The judge places his mat on the floor in one end of the court-room, upon which he places a three-cornered pillow, and then places himself in a reclining position. The litigants are crouching around him, presenting their cases, and the whole thing frequently turns into a general conversation and brow-beating." Each witness is conducted to the nearest Buddhist temple, where an oath, which runs very much as follows, is administered to him:—"I, who have been brought here as a witness in this matter, do now, in the presence of this sacred image of Buddha, declare that I am wholly unprejudiced against either party, and uninfluenced in any way by the opinions or advice of others; that no prospects of pecuniary advantage or advancement to office have been held out to me. I also declare that I have not received any bribe on this occasion. If what I have now to say be false, or if in my further averments I shall colour or pervert the truth so as to lead the judgment of others astray, may the Three Holy Existences before whom I

now stand, together with the glorious *Tewadas*\* of the twenty-two firmaments, punish me. If I have not seen, and yet shall say I have seen ; if I shall say I know that which I do not know, then may I be thus punished. Should innumerable descents of deity happen for the regeneration and salvation of mankind, may my erring own migratory soul be found beyond the pale of their mercy. Wherever I go may I be compassed with dangers and not escape from them, whether murderers, robbers, spirits of the earth, woods, or water, or air, or all the divinities who adore Buddha, or\*from the gods of the four elements, and all other spirits. May blood flow out of every pore of my skin, that my crime may be made manifest to the world. May all or any of these evils overtake me within three days, or may I never stir from the spot on which I now stand ; or may the lightning cut me in two, so that I may be exposed to the derision of the people ; or if I should be walking abroad, may I be torn in pieces by either of the supernaturally-endowed lions or destroyed by poisonous serpents. If on the water of the river or ocean, may supernatural crocodiles or great fish devour me ; or may the winds and waves overwhelm me, or may the dread of such evils keep me a prisoner during life at home, estranged from every pleasure. May I be afflicted with intolerable oppression of my superiors, or may a plague cause my death. After which may I be precipitated into hell, there to go through innumerable stages of torture, amongst which may I be condemned to carry water over the flaming regions in wicker baskets to assuage the heat of *Than-Tretonwan*, when he enters the infernal hell of justice, and thereafter may I fall into the lowest pit of hell ; or if these miseries should not ensue, may I after death migrate into the body of a slave, and suffer all the pain and hardship attending the worst state of such a being, during the period measured by the sand of the sea ; or may I animate the body of an animal or beast during 500 generations, or become a hermaphrodite 500 times, or endure in the body of a deaf, dumb, blind, and houseless beggar

\* The inhabitants of the lowest celestial world.

every species of disease during the same number of generations, and then may I be born in *narok*, and there be crucified by *Phya Yom*."

Criminals, if not in all, are certainly in some instances tried by torture. Stripes, by means of rattan canes, are, with the view of extorting a confession, not unfrequently administered to the culprit. Should this method fail in obtaining the desired result, torture of a still more painful nature is called into requisition. All capital offences such as treason, murder, highway robbery, and piracy, are punished with death by decapitation. Crimes of a less dreadful nature are visited either with penal servitude or imprisonment.

It may, perhaps, interest our readers if we record here an account of a Siamese execution, which took place at Bangkok two or three years ago, and which was witnessed by several Europeans. "The day," says the writer, "was fair; the sky, till near the time, cloudless; the atmosphere comparatively cool, and propitious for sight-seekers. At 9 A.M., the prison keepers brought the victims, having on their persons the usual fetters of prisoners condemned to death. Long before the appointed hour, reeking with perspiration, the assembling groups advanced towards Wat-Koke, to secure eligible positions, to witness the decapitation of Ay-Nak and Ay-Klaum, the dastardly murderers of Captain John Smith, late pilot of this port. It was difficult to secure eligible positions to observe distinctly the execution of the severe penalty of the law, on these justly-condemned criminals. Our reporters were fortunate in this respect, as they proceeded to the spot long before the accumulation of the surging masses. The condemned were brought to the spot of execution by their ruthless keepers about 4 P.M. They were apparently drugged to deaden their sensibility to the disgrace, mortification, and pain attending their public exposure and execution. Nak was placed to the west and Klaum to the east, each facing the north. The executioners, with their glistening instruments of death in hand, began their prostrations to their victims and their deity, to avert from them the discredit of

the bloody act the majesty of the laws of the kingdom required them to perform. They then mechanically went through the usual Siamese genuflexions and dance, to aid the precision, force, and exact effect of their intended death blow. The first blow severed the caput and left the quivering, bleeding, truncated body of Ay-Nak, a headless form. Soon the nerves ceased their vitality, and the head and decapitated body were motionless and lifeless. Thus fell the daring murderer of Captain John Smith. The other executioner bowed and danced alternately, approaching to and receding from the bound servant, the perfidious murderer of the master who had fed and clothed him. It required three swings of the glistening steel to make the victim Ay-Klaum pay the severe penalty of his daring temerity. His head, too, after some revolting butchery, rolled from its quivering, bleeding body. Some seventy Siamese priests were engaged in religious ceremonies to secure for the criminals, previous to their execution, merit to serve in their future states of transmigration."

The festivals or holidays which the Siamese observe throughout the course of each year are not so numerous as are those which are commemorated by the Chinese. They may be enumerated as follows:—The swinging fêtes, or Teep-Tuig-Cha, as they are called, which take place on the fifth and seventh days of January. The Chinese New-year, which is generally celebrated either in the end of January or in the beginning of February. The pilgrimages to Prabat, which take place in February. It is here that there is an imaginary foot-print of Buddha; and in order to render homage to this vain delusion, thousands of persons in all ranks and conditions of life go on pilgrimages to Prabat. This relic of a past age is said to have been discovered by a personage named Pra-Chow-Song-Tam, who, during a period of twenty-six years—that is, from A.D. 1603 to A.D. 1628—was King of Siam. During the month of March, the Siamese, both old and young, are fully occupied in playing games with kites. As in the centre of each kite there are

placed a few copper wires or strings, on the principle of an Æolian harp, the very air resounds with the strains which emanate from the kites in question. The shouts of joy, too, which arise from the vast concourse of citizens, who are engaged in this singular pastime, make the very welkin ring. It is in March, also, that the Siamese celebrate their new year's festivities. For three days at this annually-recurring period there is, of course, an entire suspension of business, and pleasure becomes the object which all then pursue. On the tenth, eleventh, and twelfth days of April, a festival termed Song-kran is observed. In the early part of May another ceremony called Wan-Tam-Tak, and which is in honour of the commencement of seed-time, takes place. The leading personage on this occasion is the chief minister of the agricultural department. It is now that the fallow lands are made ready by the ordinary operations of ploughing and harrowing for the sowing and planting of rice. The ceremony called Wan-Tam-Tak is not, however, the only festival which occupies the attention of the Siamese in May. Thus on the tenth, eleventh, and twelfth days of this month a fête in honour of the birth of Buddha is duly observed and honoured by this people. The beginning and ending of the Buddhist Lent, too, are observed as holidays. This season of fasting begins on the 10th of July and ends on the 6th of October. Let us now mention that a festival, which is termed Sat, is celebrated on the 21st of September. The floating illuminations, which take place on the fifth, sixth, and seventh days of October, and again on the third, fourth, and fifth days of November, are festivals attended with much joy.

The Siamese, like the people of all Asiatic, and indeed European nations, are fond of gambling. The great lottery establishment of Bangkok is, perhaps, the institution, which above all others of the kind, deserves, in the first instance, our attention. It is called Hui, and was introduced into Siam from China, thirty or forty years ago. The game may be described as follows: Each of the thirty-four letters of the Siamese alphabet is written or engraved on a small piece

of wood. On the opposite side of each of these small pieces of wood is written the corresponding Chinese character or letter, in order that all Chinese who reside at Bangkok may be enabled, if they feel disposed, to join in the game. Of these small pieces of wood, one is each morning chosen by the master of the gambling establishment, and deposited in a bag, or purse. This bag being hermetically sealed, is now suspended from a nail or beam in the public room of the gambling establishment. At a certain hour each person who is interested in the game enters this room and presents his papers to the secretary, in which he sets forth that he is prepared to stake a certain sum of money that the letter contained in the hermetically sealed bag is such and such a letter. When each person has presented his paper and stake to the secretary, the bag is opened, and the name or names of the winners are declared. The sum paid to each winner varies, of course, according to the amount which he staked. Thus, for example, should he have staked one tical, he receives thirty fold of the amount which he staked. Men of means not unfrequently stake twenty or thirty, or forty or fifty ticals upon one letter. And should the letter attached to a stake of fifty ticals correspond with the letter taken from the bag at the lottery, the owner of that letter receives thirty fold that amount. This system of gambling, however, is not the only one which is practised by the Siamese. This will appear when we say that there are not less than seven or eight other modes of gambling, which are respectively termed in the Siamese language, poh, tooa, pai, ipong, dooat, and sakaa. Of these various games, the first is played with a small copper box. The dice having been put into this box, are well shaken and then exposed to view. The second of these games is played with small sea shells, and the third with small cards. All gambling establishments are licensed by the government, and are under the supervision and control of a gambling farmer, who for the privileges which he enjoys, pays annually to the authorities a sum of money. Indeed, the revenue which the Imperial exchequer derives from such

iniquitous institutions is very considerable. We apply the term iniquitous to such establishments with strict justice on our side, inasmuch as they are the ruin annually of hundreds of citizens.

There are, however, certain seasons of the year when the people are allowed to gamble when and where they like to do so, without any risk of their being prosecuted by the gambling farmer. This privilege is exercised by the people during the festivals, which are respectively termed the Chinese new year, the Siamese new year, and Songkran. Of the sad effects of gambling one writer has furnished the following melancholy instances:—"A wife of one of our most frugal, industrious, and faithful servants became bewitched with the pai gambling. Neither importunity, nor authority, nor punishment from her husband would stop her from spending nearly all her time in that porch of hell, generally losing, but winning just often enough to keep up the hope of coming out affluent at last. Thus she waxed more and more desperate, utterly neglecting her little children, pawning everything almost on which she could lay her hands; and when her own goods and her husband's failed, borrowing of her neighbours, and thus involving him in debts which must be paid even though the wife and children and husband should all be pawned as slaves in lieu of them. The husband felt that he must divorce her for this reason, and did so. She took the babe for her share, and he the three elder children. She went to her family connections among the Peguans, and married another man, and he who had been her husband took another wife, and thus they are living."

The same writer further states that "a wife on the very verge of committing suicide, was under God rescued by one of the missionary ladies, by kind words and a judiciously helping hand. She now seems to have been entirely broken of the love of gambling, and makes again a faithful wife and provident mother."

The government of Siam is an absolute monarchy. The king, however, though supreme, and though styled "Lord of



Life" and proprietor of all, is greatly influenced by the princes and nobles. It was generally supposed that Siam was ruled by two sovereigns, the one being styled the first and the other the second King. At the time of our visit to Siam, however, the first King being determined to have no rival sovereign within his dominions, no longer regarded the second King as a sovereign, but as a prince. This proceeding on the part of the first King greatly exasperated the second King, and hostilities—each King having a small army—were for several days impending. The second King, at length, discovering that he could not contend successfully with his more powerful competitor, and thinking that his life was in danger, fled for safety to the British Consulate. There he remained for several days. In due time, however, his Excellency Sir Andrew Clarke, who was then Governor of the Straits Settlements, and Admiral Ryder arrived at Bangkok for the purpose of arranging amicably, if possible, a dispute which threatened to be very serious. The arrival at Siam, and reception on the part of the King of the aforesaid English magnates, was reported as follows by the special correspondent of the *Straits Times* :—

" On the 20th (Saturday) the bar was crossed and the Governor was met by an influential deputation, one of which was the Siamese noble who had but lately returned from an embassy to the Viceroy of India. The deputation came on the part of the first King to welcome Sir Andrew to His Majesty's dominions. His Siamese Majesty had sent his own royal yacht to convey the party up the river, the banks of which were crowded by native sightseers. On reaching the city the 'Vigilant' brought to off the British Consulate, and Siamese nobles and Europeans, &c., came on board to pay their respects to his Excellency and Admiral Ryder.

" The 21st was Sunday, and was passed quietly, and on Monday nothing particular occurred.

" On Tuesday his Excellency and party visited some of the principal wats, or temples, and afterwards proceeded to

His Majesty's picnic boat, to which they had been invited by the first King to witness a four-oared race between 'Land and Water.' The following were the respective crews :—

<i>Land.</i>	<i>Water.</i>
1. Mr. French, .	1. Sub-Lt. Abbot, R.N.
2. Capt. Whitler, 10th Reg.	2. Mr. Jones, R.N.
3. Mr. P. Morrison,	3. Sub-Lt. Creagh, R.N.
4. Mr. F. Clark,	4. Sub-Lt. Ommaney, R.N.
Lieut. Watson, sitter.	Lt. Bahlstorm, R.N., sitter.

" After a closely contested race, Water won by half a length, and rowing up to the side of the King's boat, His Majesty presented with his own hand to each of the crew of the winning boat a very handsome gold box, making a very neat speech congratulating the victors on their success, and consoling the vanquished by telling them that in contests of the kind only one side could win, and wishing them better luck next time.

" On Thursday the 25th, in the afternoon, his Excellency Sir Andrew Clarke, with Admiral Ryder and several others, proceeded to the residence of the first King, where a palace had been especially prepared for them. It was built some time ago for one of the late King's brothers, but was never used, and Sir Andrew Clarke had the privilege of being the first European who had ever passed the night inside the palace walls. A suite of rooms had been handsomely furnished with European furniture, a billiard table had been brought from another palace and put up for the occasion, and the ten bed-rooms set apart for His Majesty's guests were supplied with every requisite, toilette, fittings, &c., in the most complete style. At 7.30 P.M. his Excellency the Governor, Admiral Ryder, Hon. Major McNair, Captain Whitler, Lieutenant Warton, Dr. Randell, Captain Smith, R.N., and several other officers of the squadron had the honour of an invitation to dine privately with His Majesty. The company at table comprised the royal brothers, the Kromatah, the King's

Private Secretary, &c. His Majesty retired at 11 P.M., and on Sir Andrew Clarke and party returning to their palace they found His Majesty had provided a theatrical entertainment in the courtyard, which was brilliantly lit with torches. It was a novel sight, something after the manner of a Chinese play, but more amusing, and afforded considerable interest to the spectators.

"The next day (Friday 25th) at 10.30 A.M., Sir Andrew Clarke and Admiral Ryder, with all the officers who had accompanied the mission, had the honour of a formal audience of His Majesty the first King. Artillery salutes were fired for the Governor and Admiral, and the party were received in the handsome audience chamber, a fine hall, some 200 feet in length. All the Siamese court were present in their full dress of cloth of gold. After a few formal compliments, His Majesty retired, and the Governor's party drove to call on the second King at his palace, and were received with the greatest cordiality, the second King exhibiting to them his garden in the European style, and also his laboratory, the King taking great delight in chemistry. After returning, the party went to the museum, a fine building, newly erected in the palace grounds, containing specimens of Siamese workmanship in gold and silver, the royal regalia, stuffed animals and birds, maps of the Siamese dominions, which are in course of preparation, and a well selected European library, with European newspapers, &c., which are free to all to read. In the afternoon his Excellency visited the interior of the first King's private palace, a privilege rarely accorded to Europeans, and thence to the landing stage, where His Majesty had arranged to meet the Governor and take him in his picnic boat on a short trip up the river, steaming about five miles, seeing on each side a large quantity of teak and stores of rice detained on account of the late disturbance and waiting shipment. On returning to the landing stage, His Majesty took a very cordial farewell of Sir Andrew Clarke and Admiral Ryder, thanking his Excellency for his visit to Siam. The party then went on board the 'Vigilant' and dropped down the

river the same night, and the next morning at daylight left for Singapore in H.M.S. 'Charybdis.' "

The grave political question to which we have just adverted was settled in favour of the first King, who in due time issued for the information of his subjects the following manifesto :—

#### " GOVERNMENT MANIFESTO.

*" (Translation.)*

"Somdech Phra Paramindr Maha Chulalongkorn Phra Chula Chom Klow Chow Yuhua, &c., &c., &c., King of Siam.

" Out of our great love for and implicit confidence in our royal cousin, Krom Phra Rajawang Pawar Sthan Mongol, and with a view to consolidate more firmly the internal peace and tranquillity of our country and of our people,

" Do hereby declare and proclaim to all, that we hold intact and inviolate the solemn deed and covenant by which we, of our royal will and pleasure, on the 11th day of the waxing of the moon on the 1st month, year of the Marong, 10th of the decade, civil era, 1230 [25th day of November, 1868], installed our said royal cousin as Krom Phra Rajawang Pawar Sthan Mongol [second King], with all the honours, dignities, revenues, rights, authorities, and prerogatives, according to the then well known and long established precedents thereto attaching.

" And that we do further command all the members of our family, ministers, councillors, nobles, and peoples to obey and respect this decree sacredly and carefully.

" And we do further declare and define, that for the due security and protection of our well beloved and trusted cousin's honour and dignity, we authorise him to enrol, retain, and equip for service, armed with muskets or small arms, a force not exceeding two hundred men, which, unless at times when we may require their aid under our sign manual, shall be limited to the residence, wherever that may be, of our said cousin.

“And that as upon us alone devolves the grave and serious cares and responsibilities of all measures for the internal peace, as well as for the external defence of our kingdom, so all ships, arms, and munitions of war within our kingdom can be alone held or owned under our sole authority or licence.

“And we do further declare, that should we hereafter—as we much desire—place the finances of our kingdom on a more secure and firmer basis, so as to lighten the burdens of our people and prevent the waste of their resources, we will, when redistributing our rights and revenues, guard and deal as we would with our own, with the rights and revenues of our said cousin.

“Who has further, in acknowledgement of this our will and pleasure, renewed his solemn pledge and assurance of loyalty and devotion to our authority and person.

“In witness of which, and as parties to these presents, we order and direct our relations and councillors to attach their seals and signatures.

“Given on the 5th day of the waning of the 3rd month, year the Cho, 6th of the decade, civil era 1236 [25th day of February, 1875] and 7th year of our reign.”

The *Advertiser* thus comments on the proclamation:—

“It is only necessary to remark further, that after this magnanimous manifesto, that does so much credit to the noble purpose of His Majesty, the royal cousin on the day following took his leave of his asylum at Her Britannic Majesty’s Consulate-General, and returned to his own palace.

“We are still of opinion that neither His Majesty the Supreme King nor the royal cousin meditated evil towards each other. The royal cousin we believe is a Prince of too much good nature, discretion, and invaluable talents to have designedly placed himself in a position seemingly adverse to his loyalty and patriotism. The royal cousin, we believe, will never allow the occurrence of a similarly doubtful position, and we are sure neither His Majesty nor the Council

will desire to detect and brand injudicious advisers if such had existence.

"As this affair has been so amicably adjusted, it is to be hoped all will 'let bygones be bygones,' and henceforth with one heart and one will all will zealously and untiringly strive to promote the best good of the truly excellent King of Siam and this enterprising and prolific kingdom.

"The recent event, its judicious amicable adjustment, without the shedding of blood, and without detriment to the national interests, may be regarded as an important but hazardous crisis, which has been safely passed, has been rendered harmless, and has been so utilized as to form a part of the nation's experience, which will henceforth render its true statesmen wiser, better, more loyal, and more patriotic men."

But let us now close our remarks on this subject by observing that the King's private secretary—a man of very great intelligence, and who speaks the English language fluently—told us that all foreigners who supposed that Siam was ruled by two Kings conjointly, laboured under a very great mistake. He further said that the personage who was regarded by foreigners as the second King of Siam was simply the generalissimo of the Siamese army.

The established religion of Siam is, as we have already intimated, the religion of Buddha. The reigning Sovereign is a devoted follower of this faith. He has given ample proof of this by his earnest endeavours to uphold the religion of his royal ancestors. The revenues of the country are, in a great measure, spent in erecting and endowing temples. It is said that throughout the kingdom there are not less than 35,000 Buddhist priests. Amongst these bonzes, it is not unusual to find Princes of the blood royal. Indeed, at the time of our visit to Siam, His Royal Highness Prince Chaufa Mong-kut was a member of this sacred order. This royal personage entered the priesthood when the reigning King was crowned. Being a man of good abilities and fond of learning, he now devotes himself not only to the study of religious writings,

but to literature in general. He is high priest of the temple which is called Poworoniwet. Moreover, he is president of the board for examining priests and students in Pali.

Persons cannot be admitted into the full order of the Buddhist religion until they have attained the age of twenty years. It is also incumbent upon all persons who are candidates for the priesthood to have previously served in the capacity of nanes. The term nane in the Siamese language is we suppose equivalent to the term deacon in the English tongue. The nane is required to observe most scrupulously ten rules or obligations, while upon the full priest 227 rules are imposed.

The ceremonies which are observed when Princes are admitted into the sacred order called nane, are of an imposing nature. A ceremony of this kind is thus described by a contributor to the *Siamese Repository* :—

“On the 14th of July last two sons of His Majesty the late King, and younger brothers of His Majesty the now Supreme King of Siam, also one of the sons of His Majesty the late Second King, were pompously inducted into the preliminary grade of the Siamese priesthood. The Princes, sons of His Majesty the late Supreme King, now nanes, are His Royal Highness Somdetch Chaufa Chaturontorasmi, and His Royal Highness Phraong Unakarn. These two Princes are the twenty-eighth and twenty-ninth children of His Majesty the late First King, who up to January 1st, 1868, was the father of eighty-one, born of thirty-four mothers. No statement has transpired of the number of childless wives of the said Sovereign.

“The son of the late Second King was His Royal Highness Prince Phra Ong Aroon. The late Second King was the father of sixty-three children by thirty-one mothers. In this instance also the number of childless wives has not been set forth.

“The public ceremonies connected with the induction of the above-named Princes into the naneship was synoptically as follows. July 14th, 10 A.M.

"The procession emerged from the First King's palace, passed into the Krung Charoen Road, made the inner circuit of the city walls, and returned to Wat P'rakew and the palace.

"Siamese, Chinese, and European airs, made by the instruments of each of these nationalities, enlivened the procession on its march.

"The procession was composed of fifty Siamese noblemen, each wearing a closely fitting white spiral hat. These represented Thewadas, 350 men bearing a large variety of flags, about 400 soldiers, His Majesty the First King's band of European instrumental music, likewise the European instrumental music band of His Grace the Regent, known to the Siamese as the Praprasat, 200 swordsmen and spearmen; then companies each dressed so as to represent the different nationalities, to wit, European, Malay, Hindoo, Cochin-Chinese, Burmese, and others. Seven of the largest sized elephants carried the yellow cloth and wearing apparel for the priests, three brown elephants carried the priests' rice-pots, two carriages and one large buggy carried the candles.

"The procession was very long, and the spectators all along the line of march were very dense.

"The soldiers wore shoes and stockings, and appeared in better dress than usual."

On our return to Bangkok from the interior of Siam we learned that the steamboat by which it was our intention to proceed to Singapore, had left the port. The commander of the vessel in question, however, had been so kind and courteous as to leave a message to the effect that he would wait for us at the mouth of the River Meinam until six o'clock on the following morning. As we did not reach Bangkok until six in the evening, and as we had to pull a distance of thirty miles against a strong tide, there was apparently little or no hope of our reaching the steamboat at the time appointed. At eight o'clock P.M. we embarked on this enterprise, and—remaining awake all night for the purpose of encouraging our boatmen—we were so fortunate as to reach the mouth of the



river at a quarter to six on the following morning. At six o'clock our vessel, the steam-ship "Bangkok," the tide being full, crossed the bar of the river, and proceeded on her voyage to Singapore. The great exertions which by day and night we had undergone during our sojourn in Siam had greatly weakened us, and the result was that throughout the voyage down the Gulf of Siam to Singapore we were very unwell. On our arrival, however, at the last-mentioned place, we were once more kindly received and hospitably entertained by Captain Caldbeck, and our health was consequently soon restored.

## CHAPTER VI.

## PENANG AND PROVINCE WELLESLEY.

Arrival at Penang—Meaning of the name Penang—Harbour of Penang—Mountain Range—Fertile Plains—Products of Penang—Forests—Groves of Areca Palms—Geological Formation of Penang—City of Georgetown—Inhabitants of Penang—English Church—Monument in honour of the Marquis of Cornwallis—Monument in honour of Francis Light, Esq.—Brief Account of Francis Light, Esq., and of the Island of Penang—Roman Catholic Church—Mohammedan Mosque—Cemetery—Roads—Villas in which Europeans Reside—Mountain Residences—Wayside Inn—Water-mill—Small Hindoo Temple—Waterfall—Baths—Province Wellesley—Cocoa-nut Plantations—Cattle—Steam Rice-mill—River and Ford—Sugar-cane Plantations—Indigo Lands—Brief Account of Province Wellesley.

OUR voyage from the island of Singapore to that of Penang was very pleasant and agreeable, the Straits of Malacca, as is almost invariably the case, being as smooth as a mill-pond. The island of Penang, which contains an area of 160 square miles, derives its name from the Malay term *penang*, which signifies an areca-nut. It is asserted by some authorities that the name is so applied in consequence of the great number of areca-palms which are grown on the island, and by others it is maintained that the name is given in consequence of the island resembling, in form, an areca-nut. The name of Prince of Wales Island is also applied to it. It is situated near to the northern entrance of the Straits of Malacca, and in very close proximity to the Malayan Peninsula. It lies between latitude  $5^{\circ} 14'$  to  $5^{\circ} 29'$ , longitude  $100^{\circ} 25'$ , and is fifteen miles in length, and twelve miles in breadth. The harbour is so deep as to permit very large ships to anchor at no great distance from the beach. This basin, if we may so term it, is formed by the Strait which separates Penang from the Quedah coast, and it is so large as to afford a safe

anchorage to a very large fleet. Stretching in a direction from north-east to south-west there is a picturesque mountain range, having an elevation of 2,500 feet above the level of the sea. At the foot of this mountain range there are, on every side, plains which are so fertile as to "laugh and sing" with products, such as coffee, sugar, rice, nutmegs, cloves, pepper, cotton, tobacco, betel-nuts, and vegetables and fruits of various kinds. There are, too, at intervals, not only forests of fine trees, but groves also of areca palms, and vineyards in which the betel-vine is extensively planted, the natives having a great partiality for the leaf. Vineyards of this kind greatly resemble fields of hops.

And here we may observe that no one can gaze upon the luxuriant vegetation with which this island is covered without feeling that it is, in itself, a magnificent monument of the successful results of British enterprise. For was not this island, ere it became a dependency of the British Crown, a dense and noxious jungle? The jungle in question has long since disappeared, and highly-cultivated plains occupy its place.

As to the geological formation of Penang we may safely affirm that the mountains are formed of granite. Mica and quartz are also found, the former in large and the latter in small quantities. The subsoil of the hills consists in some places of decomposed rock varying from one to eight feet in depth; the valley is of alluvial formation, formed by the detritus of the mountain, which has been accumulating for ages. Dr. Ward supposes that the sea at some remote period covered these parts and washed the base of the mountains; and this opinion is borne out by the appearance of the opposite shore, where Captain Low discovered for some miles inland evidences of the gradual retirement of the ocean, in the ridges which at intervals run parallel with the coast. The only mineral known to exist is tin, and it is said the mountains are rich in this ore, though no mines have been worked.

The city of Georgetown, which is the capital, is built on

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the eastern extremity of the island. It is a city of great activity and industry, but utterly devoid of all architectural beauty.

In the native part of the town, the Chinese hong's or residences of Chinese merchants are, in point of appearance, by far the most imposing. The doors of these hong's are not only carved and gilded, but, in some instances, they are further adorned by moral sentences which are carved thereon in letters of gold.

Its citizens are, respectively, Malays, Chinese, Buttas, Bengalese, Chuliahs, Siamese, Burmese, and Europeans. In point of enterprise and industry the Europeans and Chinese are far in advance of the Malays and others to whom we have just referred. Indeed, they appear to have the commerce and trade of the island in their own hands.

In our rambles through the city of Georgetown, the first institution which we visited was the English church. It is, in point of architecture, of the Italian style, and it stands in the centre of a large and well-kept compound. In the porch of the church there is erected a marble monument in honour of the Most Noble Marquis Cornwallis, who was twice Viceroy of India. This monument consists of a weeping female figure in statuary of granite, resembling Britannia, and which image is represented as directing the attention of a child to a bust of the Marquis of Cornwallis. On the walls of the church are arranged mural tablets in honour of certain worthies of Penang. In the compound, and at no great distance from the grand entrance of the church, there stands a small domed tower. In this structure there is placed a monument to perpetuate the memory of Francis Light, Esquire, who was the first superintendent or governor of Penang. Now, as Penang owes very much of its prosperity to the statesmanlike ability and indefatigable labours of Governor Light, we may pause for a moment to give a very brief account of him. Towards the end of the last century, the East India Company were most anxious to obtain a port in the Straits of Malacca. Acheen was the place upon

which, in the first instance, they fixed their attention. Failing, however, to obtain the desired object, they, in the next instance, made inquiries respecting Penang. Captain Light, who, in this transaction, represented the East India Company was, at length, in a position to inform them that the King of Quedah was prepared to place the island of Penang under their jurisdiction on a payment on their part of six thousand Spanish dollars per annum. This proposal having been accepted by the East India Company, Captain Light was, in due time, called upon to fill the important office of superintendent of the new settlement. The first acts of this enterprising officer were to fell the trees of which the forests were formed, to apportion lands, to construct roads, of which there are many excellent ones in the colony, and to found a seaport. These almost Herculean labours having been accomplished, the little settlement speedily attained a most prosperous state. In 1791, the King of Quedah being much struck with the highly prosperous condition which his possession, the neighbouring island of Penang, had reached under British rule, resolved to demand at the hands of the East India Company an increase of rent. This demand was no sooner made than it was rejected. The latter fact so greatly irritated the sovereign of Quedah that he immediately determined to obtain, by force of arms, a compliance with his wishes. He, therefore, with this object in view, assembled his forces on the opposite shore. The purposes, however, of His Majesty of Quedah were all frustrated by the timely and active interposition of Captain Light, who, without any loss of time, sent to Bengal for troops. The myriads of Quedah fled before these well-disciplined troops as chaff is driven by the wind, and their king soon discovering that all his endeavours were of no avail, gladly entered into a treaty with Captain Light. This distinguished officer after filling his position with honour to his country and credit to himself, died in the year 1794.

We next visited the Roman Catholic church, which is styled the Church of the Assumption. In regard to archi-

tectural design it is Italian. The high altar is formed of white marble. There are also two side altars, and above each of which is placed an image in statuary of marble. We were at a loss to ascertain the names of the saints who are respectively represented by these exquisitely-sculptured images. Above the high altar there is a neat, but very small stained glass window.

The Mohammodan mosque which we, in the next instance, visited is a very neat and clean edifice. It is in the form of a square. At each corner of this structure there stands a small tower, with a pepper-pot top. In very close proximity to the mosque there is a lavatory, in the waters of which all votaries, ere they enter the mosque to pray, wash their hands and feet.

The English cemetery, to which we directed our steps, is large and well kept. It contains many massive tombs. In not a few of these graves rest the remains of men who, in their day, served well their Sovereign and country.

Having at length seen Georgetown and almost all its institutions, we proceeded to the waterfall. The well-macadamised road which conducted us thither stretches through a beautiful part of the island. It is, in some instances, fringed with cocoa-nut trees. At frequent intervals, too, there stand, at short distances from its boundaries, neat villas in which Europeans reside. Each of these villas stands within its own grounds, which are so well kept as to elicit the admiration of all travellers who pass that way. And here we may digress to observe that the villas to which we are now referring are not the only structures of the kind of which the island can boast. On the summit of the picturesque mountain range, to which, on a preceding page we have referred, there are similar abodes. The Europeans who occupy these houses enjoy great advantages. For on these mountains the medium temperature of the year is 70°, the average annual range of thermometer about 10°. Being exposed at all times to refreshing breezes the heat in the middle of the day, in the hottest weather, is never oppressive, and from the purity and bracing character

of the air, together with the beauty of the scenery, it offers a most agreeable resort for convalescents.

Moreover, it is an easy matter for the European residents of Penang to reach their mountain homes. The bridle path by which the summit is approached is a very good one; and the ponies, on the backs of which the ascent is invariably made, are so strong as to be capable of carrying, with comparative ease, the heaviest of men. But to return to the subject which is more immediately before us.

On our arrival at a small inn which is situated at a distance of half a mile from the waterfall, we alighted from our gharry in order that the horse might receive and enjoy the provender and rest which he had so well earned. As we walked towards the cascade we felt the heat to be very great, and seeing a water-mill nigh at hand, we naturally entered it in order to seek for a little time shelter from the rays of a tropical sun. We were kindly received by the millers—Chinese—who not only provided us with couches upon which to recline, but, at the same time, presented us with cups of tea. Rice was the grain which these men, at the time of our visit to the mill, were grinding. Judging from the many rat-traps which we saw upon the floor, we naturally concluded that rats were about the place in large numbers. Of the truth of this supposition we presently had the most satisfactory proof afforded us, inasmuch as several of these vermin came from their holes in search of food. As there were several grains of rice on the floor of the mill, no hopes could, of course, be entertained that the rats would enter the traps to partake of the tit bits with which those engines of death were baited. It was now time for the millers to hasten to a neighbouring grain market, and on finding that we had not quite recovered from the effects of our exposure to the sun, they left the establishment in our hands, saying that should we leave the mill ere they had returned, they would feel obliged by our closing the door. To this proposition we assented gladly, and, on withdrawing from the mill, fulfilled

our promise. On reaching the base of the hill, at the very point where its side is washed by the waters of the cascade, we observed a very small and insignificant Hindoo temple. This shrine was in charge of a tall muscular Hindoo, who earnestly sought alms at our hands, saying that he greatly lacked the common necessities of life. Climbing up the hill at a short distance beyond this temple, we suddenly came in sight of the waterfall. It is, we think, 20 or 30 feet in width, and falls with a great force from a height of 160 feet. It is a majestic column of water, and imposing to behold, and its pure and refreshing streams are utilized by the inhabitants of the island. Thus, by means of iron pipes, abundant supplies of this mountain torrent are conveyed to Georgetown and its environs. On our return to the inn in order to rejoin our gharry we were invited to indulge in a cold-water bath. We however, declined to avail ourselves of such an indulgence, as we were at the time over-heated by the effects of the sun.

Returning to Georgetown, we immediately embarked in a small steam launch for Province Wellesley. This possession of the British Crown, which is situated on the western coast of the Malayan peninsula, comprises a superficial area of 140 square miles, is 35 miles in length, and 4 in width. It was ceded to the British in 1802 by the King of Quedah for a pecuniary consideration. On landing—having inspected the court-house and hospital—we at once hired a gharry and proceeded with all haste inland in order to acquire some knowledge of the general appearance of the country. The roads which we had occasion to traverse cannot be surpassed in point of excellency by roads in any other part of the world. They run, in some instances, through cocoa-nut plantations. As the cocoa-nut trees are planted in rows, the plantations present, in consequence, a very neat appearance. In many of these plantations there are houses in which we suppose the respective proprietors of the estates reside. Around several of these dwellings cattle were grazing. In the course of our journey we also passed three or four droves of oxen



which were being driven, as it appeared to us, to some neighbouring cattle-market.

In due time we arrived at Mr. Brown's steam rice-mill, an inspection of which very greatly pleased us. At a short distance beyond this mill we reached the banks of a river over which, by means of ferry-boats, many Malays and Chinese were passing. This river is very meandering in its course, and some of its branches are so circumferential as to resemble very small lakes. Having traversed the width of this possession of the British Crown, we returned to the place from which we had previously started, and having changed horses, we drove in another direction with the view of learning more in regard to the general culture and products of the colony. On this our second drive we passed several sugar-cane plantations, and lands also which were standing, more or less, thick with crops of indigo.

"Province Wellesley," says Newbold, "presents gently undulating superficies, sloping gradually to the sea, with a few narrow strips of sandy soil, well adapted for the cultivation of the cocoa-nut, from which protrude a few hills of granite. The general appearance of the province in 1822 is thus described by Finlayson, who visited it about that period:—'The country here, to the distance of seven or eight miles from the sea, is low, flat, and swampy, covered for the most part with almost impenetrable jungle, the secure haunts of tigers, leopards, rhinoceroses, and occasionally of elephants, its vast swamps being unfavourable to the latter.' Such was the condition of Province Wellesley when transferred to the British. For some years it appears to have been allowed to remain in much the same state; lately, however, cultivation has been making rapid strides, and in 1836, according to Captain Low, the extent of land under cultivation was about 120 square miles, being six-sevenths of the whole province. The staple production is rice, which is cultivated to a great extent, the low swampy lands of the province being well suited for its culture. Sugar is also extensively cultivated in the central and southern portions of Province Wellesley.

Several species of indigo exist, but it is not of the first quality, and its manufacture is so crude as to render it only fit for home consumption. The sandy soil, which frequently occurs in the province, is generally appropriated to the coconut, which thrives here exceedingly well."

## CHAPTER VII.

## BURMAH.

Amherst—River Salween—Moulmein—Many European Ships in Harbour—Cargoes of Teak Timber—Moulmein a Flourishing Port—Saw-mill—Strength and Docility of Elephants employed in Timber-yards—Temple or Pagoda containing Idol of Sleeping Buddha—Impression or Print of Buddha's Foot—Burmese Women, each carrying a Child on her Hip—Large Dagoba on the top of the Hill—An Idol of Sleeping Buddha—A Representation of a Large Turtle—Obtain from the top of this Hill a fine View of Moulmein—English Church—Roman Catholic Church—Hindoo Temple—Mohammedan Mosque—Cemetery—Caves—Gulf of Martaban—Rangoon River, or Eastern Branch of Irrawaddy—Pilot—Brief Sketch of Rangoon—Public Gardens—Phayre's Museum—Military Gardens—Barracks—Rangoon Lake—An English Evangelist—Large White Dagoba in the centre of Rangoon—An Enclosed Marketplace or Bazaar—The Shoe Dagon Prah or Golden Dagoba—Large Bell—Mohammedan Mosque—Hindoo Temple—Gaul—English Church—Monastic or Collegiate Institutions—Pupils receiving Instruction—Corpee of a Buddhist Priest—Funeral—Hindoo Procession—Burmese Costumes—Bodies Tattooed—Food—Marriage Ceremonies—Funeral Ceremonies—National Religion of Burmah—Buddhist Priests—Despotic Form of Government—Products of the Country—Wild and Domestic Animals—Brief Sketch of Burmah—An Account of Colonel Browne's Attempt to Cross the Burmese Frontier *en route* through China.

RE-EMBARKING at Penang, we set sail, if we may so speak, on our voyage to Burmah. After a very short and agreeable passage we arrived at Moulmein, which is the capital of the Tenasserim provinces of Burmah. Shortly after passing the thickly-wooded town of Amherst, where rest the remains of Mr. Judson, for many years a zealous and indefatigable missionary, we steamed up the river Salween on our course to Moulmein, and were not a little gratified in having an opportunity afforded us of navigating the waters of this noble stream. As we proceeded on our way we met three or four very large

English vessels, which, under the management of pilots, were going towards the ocean. These ships, which were one and all timber laden, were bound to England. The rich verdure of the trees with which the banks of this river are fringed added greatly to the pleasure and interest of the scene. After a pleasant run of twenty-seven or thirty English miles up this river, our steam vessel, the "Goa," let go her anchors immediately opposite the town of Moulmein. The river, which forms of course the harbour, was literally crowded with European vessels of all kinds. These various craft were either receiving or waiting for cargoes of teak, a quality of timber this with which all the neighbouring forests greatly abound. We debarked as soon as it was convenient for us to do so, in order that we might have the pleasure of inspecting the town. This place, when ceded to the British in 1826, was simply formed of dirty and ill-ventilated lanes; now it is a large port, having wharves, churches, schools, and wide and well macadamised streets and roads. The principal street of the town runs parallel with the river. It communicates, however, with other parts of the town by means of streets which join it at right angles. The great majority of the houses are built of wood. When, therefore, fires occur the destruction effected is very great. It is on record that, owing to a conflagration which took place in 1850, a loss of upwards of £60,000 was experienced by the principal European merchants.

The place which we first visited was a large saw-mill, where by the power of steam, huge logs of teak timber were being very quickly sawn into thin planks. The sights, however, which mostly interested us were those which we saw in an extensive timber-yard attached to this saw-mill. We allude to the docile elephants belonging to the establishment. Of these ponderous animals some were engaged in piling great logs of timber. Each of the brutes dragged, by means of chains, the logs from the wharves, and on arriving at the stack or pile of timber which was being constructed, he, by the aid of his trunk and tusks, raised the log to the exact

position which it was to occupy in the pile. This manifestation of strength, docility, and precision on the part of each elephant, was indeed very remarkable to behold. Other elephants were occupied in piling thin slabs. Each beast engaged in this work carried the slabs between his jaws. Of the elephants employed in the heavier work which we have described one had broken tusks. This misfortune had occurred to him in consequence of his cruel driver having called upon him to raise a weight of timber to which his tusks were not equal in point of strength.

We now wended our way to a temple or pagoda in which colossal idol of the sleeping Buddha is contained. Having examined this figure and several smaller figures of the sleeping Buddha, our attention was directed to a print or impression of Buddha's foot. A bell, too, on which several Burmese characters are engraved came under our notice. This bell, which was without a clapper, was made to send forth sounds by means of deer antlers, with one of which each votary struck the side of the bell. This manner of ringing bells is not unusual on the part of the Burmese. The gilded dome of this dagoba or pagoda is ornamented with several small gilded bells. As the wind at the time of our visit to this fane was blowing slightly, the bells were consequently giving forth gentle sounds. As we were in the act of leaving the temple three or four Burmese women, each carrying a child on her hip, were entering. This mode of carrying young children is practised not only by Burmese women, but by those also of the countries of Annam, Cambodia, Siam, and the Malayan peninsula.

We now proceeded to the top of the hill with the view of visiting the largest and most important dagoba of which Moulmein can boast. In this temple, which is approached by a long flight of stone steps, we observed in one shrine an idol of the last Buddha, which was surrounded by several smaller idols. A large idol of the sleeping Buddha also attracted our attention. In close proximity to this idol there was, in a kneeling posture, a gilded figure or effigy of

a Buddhist priest as if in the very act of paying devotion to it. In another shrine of this same temple we also saw an idol of the last Buddha. On the floor of this shrine there was placed a representation of a large turtle. Above the grand entrance of this temple there was suspended a board, on which, in very legible characters, was painted a notice to the effect that all Indians and Chinese, when visiting the fane, are expected to take off their shoes, even before walking over the high and well-paved platform or dais on which it stands. Europeans are also called upon by the same notice to respect the religious feelings of the Burmese, and not on any account to remove flowers or ornaments from the temple. All offenders, continues the notice, will be dealt with according to the Indian penal code.

The bird's-eye view which is obtained of Moulmein and its environs, from the raised ground on which this temple stands, is very beautiful. The river Salween, seen from this point, presents a very charming appearance. Its various branches, enclosed by well-wooded banks, resemble so many small and picturesque lakes. To us, at all events, this view, seen as the sun was setting, proved very enchanting.

We felt much disappointed at the mean and poor appearance which the English church presented. It is provided with a tower, and is constructed of wood, and has, in consequence, the appearance of a temporary rather than a permanent building. The Roman Catholic church, which is surmounted by a spire, is built of bricks, and is cruciform in design. The Hindoo temple is very small and dirty. The Mohammedan mosque, on the other hand, is large. On the south side of this building there is a large brick tank, from which, by means of turncocks, water can be obtained. It is here that all votaries, before they enter the mosque, perform their ablutions. The roof of this edifice is supported by arches, as is the case with the mosques of Malacca, Singapore, and Penang. The balustrade by which its terrace is enclosed is surmounted by small minarets, which impart to it a very finished appearance. The English cemetery is large, and

kept in a state of great neatness. It is approached by a large lynk gate ; indeed so spacious is this covered gateway, that it might very well answer the purposes of a mortuary chapel. Several of the tombs in this cemetery were, we noticed, covered with pavilions of wood. We were unable, however, to ascertain the reasons for the observance of this singular custom.

Having visited all the places of interest of which the town of Moulmein can boast, we entered upon an exploration of its environs. In the pursuit of this pleasure we rose one morning at a very early hour, and set out on a journey to some limestone caves, which are situated at a distance of eight or ten miles from the town. As no one was stirring at the hour of our departure from Moulmein, we were obliged to leave without partaking of breakfast. Entering a one horse gharry, we were driven at a great pace through the town, and a few miles onwards to the banks of a river. Here it was necessary for us to alight from our gharry, in order to cross the river, the caves being situated at a distance of a few miles beyond it. The passage of the river was easily effected by means of a spacious ferry boat, and in which were seated, together with ourselves, Burmese, Chinese, Hindoo, Siamese, and Mohammodan passengers. On reaching the opposite bank, we at once hired a bullock cart in order that, without any loss of time, we might proceed to the caves. In this cart, to which a pair of strong bullocks had been yoked, we took our seats, and ere many minutes had elapsed, were directing our course along a well macadamised road, towards the desired object of our pursuit. Hunger now began to make us feel rather unequal to the journey. Fortunately, however, at this moment we met with a Burmese milkman, who was on his way to Moulmein with the usual supplies of new milk for the service of the Europeans residing at that port. This man was called upon to halt by our guide, and asked to sell us as much milk as would suffice for a breakfast. This favour he very readily conferred, and in the strength of that milk we travelled during the greater part of the day. In due course of time we

came in sight of the lofty, rugged limestone-hill, at the base of which the caves are entered. On our arrival at this singular geological formation, we entered one cave in which were five large idols of the sleeping Buddha, together with many other idols of Buddhistical worthies. Of the many stalactites with which the roof of this cave was adorned, there was one which, when struck, sent forth sounds similar to those of a drum. These caves, one of which is very extensive, are well deserving of a visit. We were, however, very much surprised to find how few are the travellers, who on their arrival at Moulmein, repair to these extraordinary works of nature. On our return from the caves, towards Moulmein, we met with a large herd of water buffaloes, and an equally large herd of cows and bullocks. These cattle were, one and all, fine-looking animals, a fact which spoke well, we thought, for Burmese breeders of stock. A numerous flock of white storks alighted in a field very near to which we were passing and did not seem alarmed at our presence. This circumstance we were disposed to attribute to the prevalence of the Buddhist religion throughout Burmah, as it is a creed which enjoins upon all its followers the sacred duty of not taking life. The same reason may account for the vast number of ravens which we observed in the streets and on the tops of the houses of Moulmein. These latter birds, like those which we had previously seen in Cambodian and Siamese towns, were impudent and daring to a great degree.

We were struck on seeing so many of the inhabitants of Moulmein tattooed from the waist to the knees. This singular custom greatly disfigures them, and imparts to them an appearance which would better become an uncivilised rather than a semi-civilised people.

We now embarked for Rangoon. Our voyage across the Gulf of Martaban, in a vessel so fast and so well commanded as the steam-ship "Goa," was speedily and agreeably accomplished. On reaching the mouth of the Rangoon river, or more properly speaking the eastern branch of the river Irrawaddy, we stopped for a few minutes, in order to receive



on board a licensed pilot. It appeared to us, however, that he had no very difficult duty to discharge, inasmuch as the dangers attending the navigation of this river are clearly indicated by several large iron buoys. At length the city of Rangoon came in sight. And here let us pause to observe that this city, which is the capital of the province of Pegu, was originally founded in 1753, by Alompra, a sovereign who is justly regarded as the father of the Burmese monarchy. He called the city in question Rangoon, or the "City of Victory," in honour of his subjugation of Pegu. This city, when captured and held by the British in 1824, that is, during the first war which Great Britain waged with Burmah, was, says a writer, "oval in shape, and round the town was a wooden stockade, formed of teak piles, driven a few feet into the ground, and in some places twenty feet high. The tops of these were formed by beams transversely placed, and at every four feet there was an embrasure on the summit of the walls, which gave it a good deal the appearance of an ancient fortification. A wet ditch protected the town on three sides, the other was on the bank of the river.

"The interior consisted of four principal streets, intersecting each other at right angles, on the sides of which were ranged, with a tolerable degree of regularity, the huts of the inhabitants. These were solely built with mats and bamboos, not a nail being employed in their formation: they were raised invariably two or three feet from the ground, or rather swamp, in which Rangoon was situated, thereby allowing a free passage for the water with which the town was inundated after a shower, and at the same time affording a shelter to fowls, ducks, pigs, and pariah dogs, an assemblage which, added to the inmates of the house, placed it on a par with an Irish hovel. The few brick houses to be seen were the property of foreigners, who were not restricted in the choice of materials for building, whereas the Burmans were, on the supposition that were they to build brick houses, they might become points of resistance against the Government. Even these buildings were erected so very badly that

they had more the appearance of prisons than habitations. Strong iron bars usurped the place of windows, and the only communication between the upper and lower stories was by means of wooden steps placed outside. Only two wooden houses existed much superior to the rest, and these were the palace of the Maywoon, and the Rundaye, or Hall of Justice. The former of these, an old dilapidated building, would have been discreditable as a barn in England, and the latter was as bad." This city was destroyed by fire in 1850, and on this sad occasion, not less than two thousand houses were reduced to ashes. The site of the town by which it was replaced was thrown back a mile's distance from the former position on the banks of the river. It was in the form of a square and nearly a mile in length. On the north side of this city there was an artificial mound, which from its commanding position was converted into a citadel. This stronghold was attacked and eventually stormed by General Godwin in the month of April, 1852, that is during the second war, which Great Britain waged with Burmah. The capture of this stronghold, on the part of the British, sealed the fate of Rangoon, for it at once fell into the hands of the British, and has ever since remained in their possession. In the year following its capture by the British, it fell a victim to another serious conflagration. Several of its public buildings and the great majority of its shops and dwelling-houses succumbed to the devouring element. Ere the rebuilding of this city was entered upon, plans with a view to its proper construction were laid down by the British authorities. And now Rangoon, in regard to excellent streets and roads, to say nothing of cleanliness, sewerage, and other sanitary regulations, is a model eastern city.\*

A few of the houses and shops of which the streets of Rangoon are formed are built of beams and planks of timber, and thick stems of bamboo. The sides of the dwellings usually consist of teak planks or mats. In some instances, however,

\* We are indebted for much of this information to *Thornton's Gazetteer of India*.

thatch, well secured by canes, is substituted for planks or mats. The roofs of many of the houses consist of thatch, which is so closely wrought as to successfully defy inroads either on the part of rain or wind. The thatch is made, in some cases of denrice leaves, and in others of a tall and very strong grass. Not a few dwelling-houses, let it be observed, are covered with roofs of tiles. The floors are raised a few feet above the earth, a circumstance this which adds greatly to their comfort. As an almost invariable rule, however, the houses of all respectable citizens are constructed of wood, are provided with plank floors, and panelled doors, and are two stories high. This is, indeed, the case with the great majority of houses of which Rangoon is formed.

On our arrival at this city we were kindly received and hospitably entertained by Captain and Mrs. Wright. As we sat at the table of our kind host and hostess, we were much amused on seeing a great number of crows, which were flying around the house. As the doors and windows were open they occasionally ventured into the rooms in search of food. Indeed one of these birds was so daring as to enter the dining-room where we were sitting at meat, and to steal from a side table a piece of cheese. As in Cambodia and Siam, so also in Burmah, no one interferes with these birds, on the ground, we suppose, that it is not only impolitic to destroy creatures so useful as scavengers, but that it is contrary to the teaching of the Buddhist religion to take the life of any living thing.

The first walk which we took, during our visit to Rangoon, was to the public gardens. They are not very extensive, nor are they kept in very good order. One great object of attraction, however, which they possess, is Phayre's museum. This public institution is so called in honour of Sir Arthur Phayre, who was for several years Commissioner or Governor of British Burmah. As it is still in its infancy it does not, of course, contain very many works, either of nature or art. It promises, however, to become ere long, a very famous institution. The military gardens to which,

in the next instance, we drove are not only spacious but neat. In the centre of these gardens there is a pond of water, which adds greatly to their beauty. The barracks, in which are quartered British troops, are in proximity to the lake, and are well constructed. They are neat and airy, and, as residences for English soldiers, highly salubrious. Very near to the barracks there stands a Roman Catholic chapel, and to which, we suppose, Roman Catholic members of the garrison resort to pray. We now visited the Rangoon lake. It is a small sheet of water, and resembles in many respects one of the numerous beautiful lakes by which Cumberland and Westmoreland are beautified and adorned. As we drew near to this lake we observed seven or eight gentlemen, who were standing on its shore and singing, in praise of God, a beautiful hymn.

On joining this group of pious English gentlemen, we found that they had assembled themselves together in this place for the purpose of preaching to British soldiers, and all Europeans who might pass that way, the gospel of Christ. The evangelist or preacher was a young man, who had recently arrived from England, and though he did not preach on the occasion to which we refer, in consequence of the paucity of his hearers, yet, from subsequent conversations which we had the pleasure of holding with him, we had every reason to believe that he was well calculated to discharge with effect the grave and responsible duties which, as an evangelist, devolved upon him.

On our return to the town we visited a white dagoba, which stands in the centre of the town, and is supposed to cover a sacred relic. It is, therefore, much resorted to by Burmese votaries, who, on the occasion of rendering homage to the relic which it contains, present eucharistical offerings of flowers and broom and sticks of incense. Votaries not unfrequently visit this dagoba throughout the various hours of the night, and at such seasons ring or strike, as they approach the dagoba, small bells of a triangular shape. Nocturnal visits, on the part of votaries,

to this dagoba are regarded, if we mistake not, as acts of penance.

To an extensive covered bazaar, or market, we were next conducted. It is a very large institution, and presented at the time of our visit a very animated scene, being literally crowded by vendors and purchasers belonging to almost every rank and condition of life. There were for sale commodities of nearly every kind. Thus, for example, grains, fruits, vegetables, meat, fish, furniture, toys, &c., were exposed for sale in large abundance. The various stalls, too, were presided over by Burmese, Chinese, Mohammodans, Malays, Shans, Hindoos, Siamese, Khlings, and men of other eastern nations.

But it was now time for us to inspect the Shoe Dagon Prah, or Golden Dagoba. To this structure, therefore, which is the largest building of the kind in Burmah, we hastened. It is erected on the summit of a hill, which is at a distance of a mile or a mile and a half from the city, and stands on a paved dais which is nearly a thousand feet square, and which dais is approached by a long stone staircase. As a protection from sunshine and rain, this staircase is covered by an ornamental roof, which rests upon pillars polished or adorned in such a manner as to resemble shining columns of alabaster. The base of the dagoba, which in point of shape is octagonal, and in regard to circumference fifteen hundred feet, is surrounded by representations of fabulous animals sculptured in statuary of granite. The dagoba, which is built of solid masonry of bricks and lime, and which, in form, resembles a huge sugar loaf surmounted by a spire or *tee*, which signifies umbrella, is literally covered with gold leaf. When the sun, at meridian, sheds its rays upon this elaborately gilded structure, so dazzling is the brightness which it emits, as to be almost too powerful for the eyes of man to behold. At each corner of the dagoba are placed idols. Of these figures one is a most beautiful casting in brass. It is said that under this haughty pile of grandeur, which reaches an altitude of three hundred and twenty-six

feet, are deposited relics of the last four Buddhas, namely the "staff of Kanthathon, the water-dipper of Gaunagon, a garment of Kathapa, and eight hairs from the head of Gaudama." A very few weeks or days before our arrival at Rangoon, the former *tee* or umbrella of the dagoba was replaced by a new one, and, at the time in question, the dagoba, from the base to the summit, was regilded at a cost of £50,000 sterling. The sum was given, for the purpose, by His Majesty the King. Two of the many artificers, who were engaged in this work, fell from the top of the dagoba and were killed, and so died, according to Burmese notions, a most honourable and happy death. The courtyard in which the dagoba stands, contains many small temples, in some of which are idols representing Gaudama, or the last Buddha. In a porch, too, there is a bronze figure of the sleeping Buddha. Under a pavilion in this same courtyard, there is placed a large iron safe, the lid of which is perforated in order to receive the pecuniary offerings of the faithful. This money-receiver is opened once annually, and its contents are expended, if we mistake not, in the services of the dagoba. There are those, however, who assert that the contents of the safe, when they have accumulated for years, are melted down and cast into a bell.

Of a bell they apparently at present stand in no need, as near to the large dagoba, and in a neat belfry, a very large bell is suspended. On it there is an inscription in the Burmese language which sets forth that it was cast at the expense of, and presented as a necessary appendage to the dagoba by, a former King of Burmah. Prayers are also expressed that for this gift the royal donor may after death be received into nirvana, a state of inconceivable bliss. Of the sequel of this inscription the following is a translation:—

"Thus in order to cause the voice of homage during the period of five hundred years to be heard at the monument of the divine hair in the city of Rangoon, let the reward of the great merit of giving the great bell called Maha Gauda be unto the royal Mother Queen, the royal Father Proprietor of

Life, Lord of the White Elephant, the royal grandfather Aloungmeng, the royal uncle, the royal aunt Queen, the royal sons, the royal daughters, the royal relatives, the royal concubines, the noblemen, the military officers and teachers. Let the genii who guard the religious dispensation five thousand years, the genii who guard the royal city palace and umbrella, the genii who all around guard the empire, the provinces, and villages, the genii who guard the monuments of the divine hair, around the hill Tampakokta, together with the genii governing Bomma and Akatha, and all rational beings throughout the universe, utter praises, and accept the supplications."

On the capture of Rangoon, the English took possession of this bell with the intention of forwarding it as an object of interest either to England or Calcutta. All their plans, however, in this respect were frustrated by the capsizing of the boat in which it was being sent off to the ship. The bell, of course, quickly found its way to the bottom of the sea, and there remained until it was raised and replaced in its former position by the Burmese.

As we were walking to and fro on the vast dais, in the centre of which the dagoba stands, we observed in one corner thereof four tombs. On drawing near to them we learned that they respectively contained the remains of English officers, who were killed in action during the last Burmese war.

But let us supplement our account of this extraordinary structure by an extract on the same subject, from an interesting and well-written book entitled *Two Years in Ava*.

"Two miles north of Rangoon, on the highest point of a low range of hills, stands the stupendous pagoda called the Shoe Dagon Prah, or Golden Dagon. . . . It is encircled by two brick terraces, one above the other, and on the summit rises the splendid pagoda, covered with gilding, and dazzling the eyes by the reflection of the rays of the sun. The ascent to the upper terrace is by a flight of stone steps, protected from the weather by an ornamented roof. The sides are defended by a balustrade, representing a huge crocodile, the

jaws of which are supported by two colossal figures of a male and female Pulloo, or evil genius, who, with clubs in their hands, are emblematically supposed to be guarding the entrance of the temple. On the steps the Burmans had placed two guns, to enfilade the road, and, when I first saw this spot, two British soldiers were mounting guard over them, and gave an indescribable interest to the scene. It seemed so extraordinary to view our arms thus domineering amidst all the emblems and idols of idolatry, that, by a stretch of fancy, I could almost suppose I saw the green monsters viewing with anger and humiliation the profanation of their sanctuaries.

“After ascending the steps, which are very dark, you suddenly pass through a small gate and emerge into the upper terrace, where the great pagoda, at about fifty yards distance, rears its lofty head in perfect splendour. This immense octagonal gilt-based monument is surrounded by a vast number of smaller pagodas, griffins, sphinxes, and images of the Burman deities. The height of the tee, 336 feet from the terrace, and the elegance with which this enormous mass is built, combine to render it one of the grandest and most curious sights a stranger can notice. From the base it assumes the form of a ball or dome, and then gracefully tapers to a point of considerable height, the summit of which is surmounted by a tee, or umbrella, of open iron-work, from which are suspended a number of small bells, which are set in motion by the slightest breeze, and produce a confused though not unpleasant sound. The pagoda is quite solid, and has been increased to its present bulk by repeated coverings of brick, the work of different Kings, who, in pursuance of the national superstitions, imagined that, by so doing, they were performing meritorious acts of devotion. . . . Facing each of the cardinal points, and united with the pagoda, are small temples of carved wood, filled with colossal images of Gaudama. The eastern temple—or, as we call it, the golden—is a very pretty edifice. The style of building a good deal resembles the



Chinese; it is three stories high, and is surmounted by a small spire, bearing a tee; the cornices are covered in the most beautiful manner, and with a variety and neatness of conception scarcely to be surpassed, and the whole is supported by a number of gilt pillars. . . . Round the foot of the pagoda are ranged innumerable small stone pillars, intended to support lamps on days of rejoicing, and in their vicinity are large stone and wooden vases, meant for the purpose of receiving the rice and other offerings made by the pious."

The Mohammodan mosque, which we also visited, is large, and, in some respects, imposing. The Hindoo temple is, on the contrary, very small and insignificant. The gateway thereof is surmounted by a structure which may be deemed not very dissimilar to a Chinese pagoda.

The jail proved very well worthy of a visit. The prisoners are all, during their stay in prison, taught a trade of some kind or other. Thus, for example, in one yard of the prison there were basket-makers, in a second tailors, in a third shoemakers, in a fourth millers, in a fifth carpenters, in a sixth carvers in wood, in a seventh carpet and mat manufacturers, in an eighth ropemakers, in a ninth chairmakers, and so forth.

The English church, which is situated on the banks of the river, is a very neat edifice. On Good Friday, March 26th, 1875, we had an opportunity afforded us of attending the services of this sanctuary—an opportunity of which we very gladly availed ourselves. It boasts of a surpliced choir. We cannot, however, say that of choirs it is one of the most perfect. When the choristers and clergymen who took part in the services on the occasion emerged in processional order from the vestry the organist was playing the "Dead March in Saul." The good men and boys, however, to whom we are now more particularly calling the attention of our readers instead of walking in solemn and measured steps, rushed towards the seats which they were respectively to occupy throughout the service. Thus the solemn and impressive

strains which the organ was sending forth, and the hurried gait of the choristers presented a very striking and unseemly contrast.

On the following day, Saturday, we visited one or two of the monastic establishments in which Buddhist priests reside, and in which they instruct the youth of Burmah in various branches of useful learning. For in this eastern land the education of the people is almost entirely, if not altogether, committed to the care of Buddhist priests.

On entering one of these institutions, we found three or four priests, who, in an upper room, were teaching fourteen or fifteen boys to read. Each of these priests was wearing a dress of a yellow colour, composed of two cloths, which were so thrown over the body as to completely cover it from the shoulders to the heels.\* Their heads, too, were very cleanly shaved.† The tutors and pupils were one and all squatting on the ground, and so much occupied in their literary or scholastic pursuits as to be scarcely conscious of our presence. It would appear that as the priests live on the charity of the people, going forth as they regularly do at an early hour in the morning to obtain at the hands of the people daily bread, they receive no fees from parents whose children they are called upon to instruct.

As we were wandering from one room to another in the second institution of this kind which we visited, we saw the corpse of a Buddhist priest. It was laid out under a raised wooden pavilion, which was adorned with gold leaf, and it was covered with a white shroud. Near to this pavilion there stood a coffin, which was also overlaid with gold-leaf. On making enquires respecting this singular sight, we learned that the departed one had been summoned from this earthly scene more than a year ago, and that the corpse, which was then before us—his remains—had been carefully embalmed. Of the Burmese mode of embalming the dead we, at the same time, learned the following particulars:—

\* Ordinary dress of a Buddhist priest in Burmah, Siam, and Cambodia.

† This is the case with all Buddhist priests.

The corpse having been opened, the intestines are removed therefrom, and the vacuum which is in this manner caused, is immediately filled with spices of various kinds. The whole body, with the view of protecting it from the air, is then besmeared, firstly, with a thick coating of wax, and, secondly, with one of gold-leaf.

On descending from this chamber of death into the courtyard of the monastic institution we saw two four-wheeled chariots. In one of these vehicles, both of which were heavily and clumsily built, it was intended to convey the coffin, and in the other the dead body of the monk to the funeral pyre. For the Burmese dispose of their dead by cremation. In due course of time bullocks were yoked to these chariots, and the funeral procession, which consisted of mourning priests, musicians, and singing men and women, having been properly marshalled, moved slowly towards the funeral pyre. On reaching this point the remains were deposited in the coffin, which, in turn, was placed on the funeral pyre, and then, by means of small fire rockets, set on fire.

As we were returning to our quarters we met a large and noisy cavalcade. It was headed by a number of Hindoos who were carrying through the streets, on a dais or platform, a lofty paper pagoda. After asking various persons who at the time were passing what was the meaning of so singular a ceremony, we were at length told that its object was to invoke certain pluvial deities to grant the blessing of rain. This blessing was, then, much required by Burmese farmers and others as the ploughing season had arrived, without its ordinary concomitant, a copious shower of rain.

The dress of the Burmese is very plain and simple. The costume of the men consists of a long piece of striped cotton or silk, folded round the waist, and hanging down to the feet. The gentry wear, in addition to the robe which we have just described, a jacket which is made either of muslin or cloth or velvet. Each man, too, covers his head with a turban of muslin. The women wear petticoats of cotton or silk. They are careful, too, to cover their shoulders ere they

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leave their houses, not only with a jacket similar in shape and texture to that which men wear, but also with a mantle. Both men and women wear in their ears cylinders which are made either of gold, silver, wood, marble, or paper. When the ears of a youth are pierced a festival in honour of the occasion is duly observed. The mode in which the Burmese wear their hair, and which they daily anoint well with oil, may be thus described: The men gather it in a bunch on the top of the head, while the women tie it into a knot behind.

As we have already intimated, the men tattoo their thighs, hips, and waists. This singular custom, which is accomplished by puncturing the skin and filling the wounds with the juice of certain plants, is practised to a great degree. It is not, therefore, by any means unusual to see men on whose bodies are representations of flowers and of various kinds of wild animals.

Twice daily the Burmese partake of food. That is in the morning at nine or ten o'clock, and in the evening at six. The food usually taken is boiled rice. The bowl or large platter in which the rice or green vegetables are contained is made to rest on a very low table or stand. Around this board the members of the family squat, and with fingers rather than spoons or forks, help themselves to the feast. Malcolm, in his celebrated work on South-Eastern Asia, speaks of the Burmese as an omnivorous people, and justifies his remark by observing that they eat all kinds of reptiles and insects.

In regard to marriage ceremonies, we may state that when a young man has selected a woman to become his partner throughout life, he authorises some aged persons to call upon her father or guardian and make proposals of marriage in his name. If the proposals are accepted, the bridegroom hastens to the house of his father-in-law, where he continues to reside during a period of three years. He is then at liberty, if he feel so inclined, to remove with his wife to a more convenient dwelling.

Funeral ceremonies may be described as follows:—The

body, so soon as the soul quits it, is washed and then shrouded in a white cloth. Visits of condolence are now paid by the various relatives and friends of the family. The immediate relatives of the deceased lament bitterly his death, and while giving vent to their sorrow, the friends who have come to condole, arrange all the necessary preliminaries for the due celebration of the last sad rites. To each person who attends on so mournful an occasion, betel-nuts and pickled tea are given, while to the priests and the poor, gifts of fruit and cotton cloth are presented. Burmese families, when bereaved of relatives, are enabled to observe this singular custom, by means of burial clubs, of which societies there are many in the country. The funeral procession is marshalled in the following order:—At the head of the cavalcade presents of fruits and cloth for the priests and poor are borne, followed by gifts of betel-nuts and pickled tea for all who attend on the occasion. These last-mentioned gifts are borne by priestesses attired in robes of white. Priests, walking two abreast, now appear, accompanied by a band of music. At this point of the procession comes the bier, borne by friends of the deceased. This is followed by the various members of the bereaved family, each of whom is clothed in white vestments. The procession is closed by people who, either as distant relatives, or friends, or servants were associated with the departed one. On reaching the funeral-pyre—for as we have elsewhere stated, the Burmese dispose of their dead by cremation—the chief priest delivers an address, which consists, in a great measure, of reflections on the five secular commandments and the ten good works. So soon as this discourse has been brought to a close, the coffin is set on fire by some persons present, while others distribute the various alms to the priests and the people. The ashes are, in the course of a day or two, collected and deposited in a cinerary urn, with a view to their interment. During this time, a wake is being observed at the home of the bereaved ones, which, owing to the eating and drinking that prevails, imparts to the house more of the nature of a

house of feasting than of a house of mourning. On the ninth day, the whole ceremony is brought to a close by a banquet, which is given in honour of the priests.

The national religion of Burmah is, of course, that of Buddha. As we have, in our chapter on Cambodia, spoken fully of Buddha and the religion of which he was the founder, there is no need for us to enter here into any further details on the subject. We may, however, state that Burmah may be regarded to-day as the garden of Buddhism, as in this country it is as free from the taint of other Asiatic creeds as it was when it came from the hands of Buddha.

Mr. Malcolm, who was a missionary of some note, in writing on this subject, says, "There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are, in all cases, either really beneficial to mankind, or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannising priesthood, no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of its sins, &c., it seems to have followed genuine traditions. In almost every respect it seems to be the best religion which man has ever invented."

Of the Buddhist priests in Burmah, the same author writes in the following strain:—"The highest functionary is the Tha-thena-byng or archbishop. He resides at Ava, has jurisdiction over all priests, and appoints the president of every monastery. He stands high at court, as he is considered one of the great men of the kingdom. Next to him are the *Ponghees*, strictly so called, one of whom presides in each monastery. Next are the Oo-pe-zins, comprising those who have passed the noviciate, sustained a regular examination, and chosen the priesthood for life. Of this class

are the teachers or professors in the monasteries. One of them is generally vice-president, and is most likely to succeed to the headship on the demise of the Ponghee. Both these orders are sometimes called Rahans or Yahans. They are considered to understand religion so well as to think for themselves, and expound the law out of their own hearts, without being obliged to follow what they have read in books. Next are the Ko-yen-ga-lay, who have retired from the world, and wear the yellow cloth, but are not at all seeking to pass the examination and become Oo-pe-zins. They have entered for an education, or a livelihood, or to gain a divorce, or for various objects; and many of such return annually to secular life. Many of this class remain for life without rising a grade. Those who remain five years honourably are called Tay, that is, simply priests; and those who remain twenty, are Maha Tay, great or aged priests. They might have become Ponghees at any stage of this period if their talents and acquirements had amounted to the required standard. By courtesy, all who wear the yellow cloth are called Ponghees."

The government of the country is despotic. The King, who describes himself as sovereign, ruler, director, and sole possessor of the lives, persons, and property of his subjects, advances and degrades at his pleasure. All who are admitted into his presence, clasping their hands above their heads, prostrate themselves at his feet. The King of Burmah, though an absolute sovereign, is, nevertheless, aided in the government of the country by a Cabinet Council, and an assembly very limited, indeed, as to the number of its members, and consequently of very minor importance. His Majesty, however, is not bound to hearken to the counsel which they give. On the contrary, he too frequently disregards the wise suggestions of the Ministers who are behind the throne, and acts according to the bent of his own will.

The physical aspect of the country over which this despotic potentate bears sway is, in some parts, undulating, and in others decidedly mountainous. All the low lands,

however, which are well watered by the rivers, are fertile to a degree. Rice, wheat, tobacco, cotton, sugar, and indigo are the principal products. Tea, too, in some districts, is grown on the slopes of the hills. The mineral wealth of the country is, also, great. There are vast forests of teak, in which wild animals of various kinds find a refuge. Of the beasts in question, the most remarkable are the elephant, rhinoceros, tiger, and leopard.

Many elephants are caught, and made subservient to man. White elephants are particularly prized by the royal family of Burmah. They are, in short, regarded by certain eastern princes as the inseparable concomitants of regal state and pageant. Moreover, it is vainly supposed by the princes to whom we have just referred, that the possession of such animals secures success not only for their arms, but for their administrations. At Mandalay, the metropolis of Burmah, and where, of course, the King has his principal palace, there is kept in the royal stables a so-called white elephant. This ponderous beast stands under an embroidered canopy and receives almost as much attention and reverence as if he were actually a member of the blood royal. When King Men-ta-ra-gyee ascended the throne of Burmah, upon hearing that there was no such creature as a white elephant in the stables of the palace, he gave orders that no efforts were to be spared in the search and capture of an animal so rare. The efforts, which were made in obedience to these royal commands, resulted in a complete success. The following account of the treatment and removal of this animal to Amarapura is thus given by Sangermano:—"Immediately upon its being captured, it was bound with cords covered with scarlet, and the most considerable of the mandarins were deputed to attend it. A house, such as is occupied by the greatest ministers, was built for its reception, and numerous servants were appointed to watch over its cleanliness, to carry to it every day the freshest herbs, which had first been washed with water, and to provide it with everything else that could contribute to its comfort. As the place where it was taken was infested



with mosquitoes, a beautiful net of silk was made to protect it from them and to preserve it from all harm, mandarins and guards watched by it both day and night. No sooner was the news spread abroad that a white elephant had been taken, than immense multitudes of every age, sex, and condition flocked to behold it, not only from the neighbouring parts, but even from the most remote provinces. . . . At length the King gave orders for its transportation to Amarapura, and immediately two boats of teak-wood were fastened together, and upon them was erected a superb pavilion, with a roof similar to that which covers the royal palaces. It was made perfectly impervious to the sun or rain, and draperies of silk, embroidered in gold, adorned it on every side. This splendid pavilion was towed up the river by three large and beautiful gilded vessels full of rowers. The King and royal family frequently sent messengers to bring tidings of its health, and make it rich presents in their name. . . . To honour its arrival in the city, a most splendid festival was ordered, which continued for three days, and was celebrated with music, dancing, and fireworks. The most costly presents continued daily to be brought to it by all the mandarins of the kingdom, and one is said to have offered a vase of gold weighing 480 ounces. But it is well known that these presents and the eagerness shown in bestowing them were owing more to the avaricious policy of the King than to the veneration of his subjects towards the elephant; for all these golden utensils and ornaments found their way at last into the royal treasury. At the death of the elephant," continues Sangermano, "as at that of an Emperor, it is publicly forbidden, under heavy penalties, to assert that he is dead; it must only be said that he is departed, or has disappeared. As the one of which we have spoken was a female, its funeral was conducted in the form practised on the demise of a principal queen. The body was accordingly placed upon a funeral pile of sassafras, sandal, and other aromatic woods; then covered over with similar materials, and the pyre was set on fire with the aid of four immense

gilt bellows placed at its angles. After three days, the principal mandarins came to gather the ashes and remnants of the bones, which they enshrined in a gilt and well-closed urn, and buried in the royal cemetery. Over the tomb was subsequently raised a superb mausoleum of a pyramidal shape, built of brick, but richly painted and gilt. Had the elephant been a male, it would have been interred with the ceremonial used for the sovereign.

"The loss of the elephant was, however, soon supplied, for another was caught in 1806 near a place called Nibban, in Pegu, and the day that Sangermano quitted Rangoon for Europe, the first of October, it was expected at that place. It was the same one that Crawford saw in October, 1826."

In regard to the domestic animals of this country, we may mention oxen, buffaloes, and horses. Of these domestic quadrupeds, oxen and buffaloes, rather than horses, are employed in ploughing arable lands. Oxen, too, are frequently used by agriculturists, carriers, and others in conveying either farm produce or merchandize to the various marts of the country. Thus it is not at all unusual, when travelling in the interior, to meet strings of bullock carts. As a rule, to each cart two bullocks abreast are yoked.

The period when the British first visited Burmah seems to be a matter of uncertainty. It is evident, however, that they were in the country in the early part of the seventeenth century, as Englishmen—agents of the Honourable East India Company—were at that time, together with other Europeans, compelled by the Burmese authorities to take their departure from Ava. Again, we read that in 1687, the Island of Negrais, which is situated at the mouth of the western branch of the Irrawaddy, was seized by the British. Several years after this event, a civil war, which occurred between the Burmese and Peguans, terminated in 1752 in favour of the latter. The victorious Peguans, however, did not long retain the advantages which they had gained; for the hitherto-defeated Burmese, under the able command of their distinguished leader, Alompra, succeeded in recovering their political inde-

pendence. It is stated that the success, which, on this occasion, crowned the arms of Alompra, was owing in a great measure to the aid which he secretly obtained from the British inhabitants of the Island of Negrais. This opinion is greatly strengthened by the fact that so soon as Alompra found himself once more in power, he cheerfully ceded to the British not only the Island of Negrais, which in 1687 they had forcibly seized, but also a piece of land at Bassein, on which to erect a factory. During the fifty years which immediately ensued, the Burmese became highly renowned as warriors. Thus, for example, in 1766, the Siamese fled before the onward march of these invincible troops. Again, during the three following years, the Chinese, who, for some political motive or another, were tempted to invade Burmah, sustained a severe repulse. But again, in 1783, Arracan became a portion of the Burmese empire, and ten years later—that is, in the year 1793—they compelled the Siamese to cede to them the whole of the province of Tenasserim. This step was eventually followed by the annexation on the part of the Burmese of Munneepore and Assam.

It was, we think, in 1794, that a band of Mugh bandits from Arracan, sought a refuge from the anger of the Burmese authorities, in the British possession of Chittagong. The Burmese being determined to apprehend these vagabonds, sent in pursuit of them, without having previously communicated with the British officials, a party of armed men. So greatly annoyed were the British rulers of Chittagong at this irruption on the part of Burmese troops into British territory, that they immediately sent a detachment, under the command of General Erskine, to repel it. There was, however, no need to strike a blow, as the Burmese commander received the expostulations of the English General with meekness, and at once agreed to withdraw his forces. No sooner had the aggressors retired into their own country than the bandits were seized and examined in obedience to the commands of the British authorities. A *prima facie* case having been established, they were in the next instance placed in the hands

of the Burmese, to be dealt with according to their laws. This righteous act on the part of the British was attributed to cowardice, and, consequently, all their subsequent endeavours to obtain from the Burmese greater political and commercial advantages were not only set at nought, but full measures of contumely and scorn were at the same time heaped upon the British representative.

Further, it happened in the year 1811, that a notorious Mugh chieftain, who was named Khyneberring, fled for safety, on occasion of the subjugation of his principality by the Burmese, into the British province of Chittagong. During a sojourn in this land of freedom, he, it appears, employed his time in secretly forming a chosen band of followers, with the view of invading Arracan, and driving therefrom, *vi et armis*, all its Burmese inhabitants. This plan having been fully matured, was carried into effect, and though success for some time crowned the efforts of Khyneberring and his brave followers, yet in the end they were signally defeated. This raid upon Arracan on the part of Khyneberring and his associates, was attributed by the Burmese to British counsel and influence.

Now with the view of removing a suspicion so unjust and unfounded, Captain Canning was ordered to proceed to Ava. He, however, was received at Rangoon with such a measure of ignominy and scorn, that he was obliged to give up all idea of reaching Ava. He, therefore, returned to Chittagong. A demand which had been previously made, for the surrender of Khyneberring and his associates in rebellion, was again refused, on the ground that it was contrary to the principles of the British Government to surrender those who had sought and obtained its protection. These repeated refusals greatly exasperated the Burmese authorities; at length a despatch came to hand in which the Rajah of Ramree peremptorily called upon the British to give back to His Majesty the King of Burmah, not only the elephant grounds of Ramoo, but also the provinces of Chittagong, Moorshedabad, and Dacca. The British were, at the same time assured that if the demand in

question was not complied with, hostilities would be the result. To this communication an answer was returned to the effect that the letter of the Rajah was a vain presumption, and that such an uncalled for step ought to be visited with the chastisement which it so well deserved. Of this matter, however, nothing more was heard.

About this time the attention both of the Burmese and British authorities was directed towards Assam. A dispute having arisen, owing to the conflicting claims of two rival candidates for power in that country, the Burmese interposed, and chose for ruler the candidate, who, for various reasons, was bound to become an instrument in their hands. The Burmese, however, becoming, ere long, very much dissatisfied with this personage, at once deposed him, and appointed one of their own chiefs to rule in his stead. "The Burmese," to use the words of Thornton, "thus became neighbours to the British on the northern as well as on the southern frontier, and availing themselves of their favourable position, committed several acts of aggression on villages within the British territory." They did not, however, confine themselves to the commission of such outrages as those to which we have just referred. On the contrary, they not only demanded the restitution of certain jungles in the province of Chittagong, but at the same time seized some British subjects, who were in pursuit of elephants and other animals, with which these jungles greatly abounded. These unoffending men, despite the remonstrances of the British authorities, were detained on the charge that they had been caught in the very act of trespassing on Burmese territory. The insults and indignities offered in this manner to the British of Chittagong were still further aggravated by the capture of a boat, which was sailing with a cargo of rice to the island of Shahpooree. The sailors by whom this boat was manned, were no sooner in the hands of their Burmese captors than they were put to death. These daring acts greatly astonished the British, and thinking that the island of Shahpooree might, in the next instance, be

attacked, they resolved to strengthen the guard. Scarcely had these necessary precautions been taken, when the Governor of Arracan peremptorily demanded that the guard should be withdrawn, and the island surrendered to its rightful owners. The Governor of Arracan was supported in this matter by the Rajah of Ramree, who, without any delay, proceeded with a force of one thousand men to the island, and forcibly took possession of it. This event took place on the 23rd day of September, 1823. It is surely needless for us to observe that the island was almost immediately retaken by the British. The Burmese, however, having committed further outrages, the British felt that there could be no lasting peace between the two nations until the Burmese had been thoroughly humiliated. They, therefore, declared war against them in the month of February, 1824. In the following month a considerable force from India, under the command of Sir Archibald Campbell, arrived in Burmah; and in the month of January of the following year Chittagong had within its frontiers an army of eleven thousand men, under the command of General Morrison. The reduction of the province of Arracan was regarded as the primary step, and this plan was speedily and successfully carried into effect.

The next move was to effect an union between the army under the command of General Morrison, and that which, under the leadership of Sir Archibald Campbell, was encamped on the banks of the Irrawaddy. This latter scheme, however, could not be carried out, owing to the impossibility of crossing the Yoomadoun Mountains. There was a pathway over this range of hills, but at the time of which we are now speaking, was unknown to the British. The rainy season, which generally begins in the early part of May, now sent forth its usually heavy and long-continued showers. Then followed a period of sickness and sorrow, which cannot be described without much pain. Fever and dysentery rapidly spread through the ranks, and many brave men who had survived the perils and dangers of several battle fields succumbed

to disease. In order to save the army from perishing entirely, divisions of it were quickly removed to more salubrious stations.

Sir Archibald Campbell was, however, all this time, prosecuting the war with success. Prome and Mellore had fallen beneath his sword, and several dazzling achievements had been effected under difficulties and discouragements of no ordinary kind. The British army was now steadily marching towards the capital. This fact greatly disturbed the minds of the Burmese, and at length induced them to agree to terms of peace. A treaty was, therefore, concluded at Yandaboo, on the 26th of February, 1826. It was provided that the coast of Tenasserim, together with the province of Arracan, and its dependencies the islands of Ramree, Chedera, and Sandoway, which had been conquered by the British, should be retained by them; that the King of Ava should renounce all claims upon the principality of Assam and the adjoining states of Cachar, Jyntea, and Munneepore; and that an accredited minister from each nation should reside at the court of the other!

Peace having been thus established, a British resident at once proceeded to the Court of Ava. He was graciously received by the King, and matters political appear to have progressed most favourably until the year 1837. Sometime during the course of that year the King was deposed, and his brother, Prince Therawaddi, took possession of the throne. This sovereign had not reigned any great length of time ere he began to manifest a strong dislike to the presence of a British Minister at his Court. With the view, therefore, of conciliating his Majesty, the British Minister, with the sanction, of course, of his Government, removed to Rangoon. The King of Burmah, however, objected to the British Minister being permitted to reside at Rangoon, and in 1840 it was deemed advisable, for the sake of peace, to withdraw the British residency from Burmah. In 1852 the Governor of Rangoon, for reasons which we do not understand, acted most unjustly and tyrannically towards two Englishmen. News of his arbitrary conduct having been speedily con-

veyed to Calcutta, Commodore Lambert was ordered to proceed, without loss of time, to Rangoon in order to demand reparation and an apology for the wrongs which had been committed. The Burmese authorities received the Commodore in a most haughty and defiant manner, and at once refused to agree to the terms which had been submitted to their notice. The Commodore finding that all his arguments prevailed nothing, resolved to blockade the port, and to return to Calcutta for further advice. This resolution he carried into effect. It was eventually decided that a war was not to be entered upon until all other plans for the proper adjustment of the difficulties, which had arisen, had been adopted.

An ultimatum was therefore handed to the Governor of Rangoon, in which compliance with three conditions was declared indispensable to the preservation of peace: viz., the transmission of an apology for the insult offered to the British officers acting under Commodore Lambert; prompt payment of the sum of £990 as compensation to the two Englishmen whose rights had been outraged; and the reception of a British agent at Rangoon under the provisions of the existing treaty! All these endeavours, however, on the part of the British to effect an amicable arrangement of the existing difficulties having most signally failed, war was declared, and at once entered upon with great vigour. Martaban, which fell in the month of April, was the first fruits of the war to the British. Rangoon surrendered a few days later, though not without a terrible sacrifice both of officers and men. Bassein, Prome, and Pegu followed in quick succession. Thus, in a little time, the British army was found in possession of the lower portion of the Burmese empire. The annexation of this territory was made known through the medium of the following proclamation:—

“The Court of Ava having refused to make amends for the injuries and insults which British subjects had suffered at the hands of its servants, the Governor-General of India in Council resolved to exact reparation by force of arms.



"The forts and cities upon the coast were forthwith attacked and captured, the Burman forces have been dispersed wherever they have been met, and the province of Pegu is now in the occupation of British troops.

"The just and moderate demands of the Government of India have been rejected by the King, the ample opportunity that has been afforded him for repairing the injury that was done has been disregarded, and the timely submission, which alone could have been effectual to prevent the dismemberment of his kingdom, is still withheld.

"Wherefore, in compensation for the past, and for better security in the future, the Governor-General in Council has resolved, and hereby proclaims, that the province of Pegu is now, and shall be henceforth, a portion of the British territories in the East.

"Such Burman troops as may still remain within the province shall be driven out, civil government shall immediately be established, and officers shall be appointed to administer the affairs of the several districts.

"The Governor-General in Council hereby calls on the inhabitants of Pegu to submit themselves to the authority, and to confide securely in the protection of the British Government, whose power they have seen to be irresistible, and whose rule is marked by justice and beneficence.

"The Governor-General in Council, having exacted the reparation he deems sufficient, desires no further conquest in Burmah, and is willing to consent that hostilities should cease.

"But if the King of Ava shall fail to renew his former relations of friendship with the British Government, and if he shall recklessly seek to dispute its quiet possession of the province it has now declared to be its own, the Governor-General in Council will again put forth the power he holds, and will visit with full retribution aggressions which, if they be persisted in, must of necessity lead to the total subversion of the Burman state, and to the ruin and exile of the King and his race."

We will now bring our remarks on Burmah to a close by

observing, that we were in Rangoon at the very time when Colonel Horace Browne and his companions returned thither after a very serious encounter with the Chinese at a place called Tsarai, and which is not more than six miles from the border town of Manwine, where Mr. Margary, one of Colonel Browne's companions, was most cruelly murdered. We cannot, however, say that we were at all surprised on hearing of the murder of Mr. Margary and of the repulse of the expeditionary force of which he was a member. Nothing could be more calculated to alarm the Chinese than the near and unexpected approach of a band of one hundred and twenty men, some of whom were armed Sikh sepoys and others armed villagers.

The Chinese very well knew of the thirst on the part of the British Government to gain fresh acquisitions of territory. They were aware that India and a large portion of Burmah had been added to England's colonial empire. No wonder, therefore, that they regarded this onward march of armed men, under the direction of Europeans, as having a hostile bearing. The prefect, or whoever was in charge of the district, would naturally feel that not to resist such a force would expose him, not simply to a loss of his rank, but rather to the loss of his life at the hands of his superiors. He was moved, therefore, and very naturally so, to resistance. It is said that permission for this force to pass through China had been obtained from the central Government at Peking. It is, however, very doubtful whether or not a knowledge of the granting of this permission, on the part of the central Government of China, had ever been conveyed to the prefect or mandarin in charge of the district in which this sad catastrophe occurred. Moreover, supposing the mandarin knew nothing of any previously sanctioned arrangements on the part of his Government, he certainly would have been justified in regarding the approach of these armed men as a direct violation of international law.

The following is Colonel Browne's own account of the events which occurred. We publish it *in extenso* :—

## THE YUNNAN MISSION.

“The next morning (22nd of February) the first thing which was pointed out to me was a continuous line of armed Chinese defiling towards our rear along the summit of a high ridge to the right of our camp. It was now unmistakably clear that some mischief was intended; all hope of a peaceful issue was dispelled by the sudden arrival of the Wonkaw Tsawbwa, who communicated to us the horrible intelligence that poor Margary and his men had all been murdered the previous evening at Manwine; that a force of 4,000 men had been assembled by the Chinese officials at Momein to annihilate us; and that the men we now saw were the advanced guard of about 800 men who had preceded the others. When endeavouring to get back to give us timely information, he (the Tsawbwa) had been detained and deprived of his pony at Poon-tsee; but he had escaped, and had come on foot to give us warning. The warning was rather late, for he had hardly spoken before the enemy began to fire at us.

“Our position was not a very defensible one. We were encamped athwart the road leading from Tsatee to Tsarai on a small plateau formed by the talus of a lofty ridge called the Maroo hill. On our right—taking our proper front to be the direction in which we were going—viz., towards Tsarai—was this hill. In front the road went down a descent towards Tsarai. On our left was a steep descent down to the valley of the Nam-hpoung Khyoung, which was some 3,000 feet below us. In our rear was a tolerably open and level piece of ground up to a hill some 250 or 300 yards off, through a gorge in which ran the road to Tsatee. On the edge of our plateau, to the rear, was a low ridge of rocks, which formed a convenient breastwork for our Sikh guard during the action, or so long as the attack was made from our rear. The main object of the enemy was evidently to cut off our retreat by Tsatee, and with this in view they had during the night or early morning marched from Poon-

tsee along the top of the ridge to our right, and established themselves in force on the jungle-covered hill in the rear. We found that they were strong on three sides—viz., in our front, to our right, and to our rear. The only way of escape open to us was the steep, pathless, and, for aught we knew, impracticable descent on our left. From what we saw of them we estimated the numbers of the enemy at 400 to 500 men, but there were probably many men concealed in the jungle whom we never saw, and the Wonkow Tsawbwa's estimate of their strength—viz., 800 men—may have been correct. Evidently there was nothing left but to fight it out. Sent, as we were, on a peaceful mission under the passport of the Emperor of China to solicit the friendship and to promote the interests of a large portion of his subjects, we suddenly found ourselves, owing to the diabolical machinations of certain parties, obliged to fight for our lives against an overwhelming force, commanded by Chinese officers, with the certainty that if the fortune of the day went against us, our heads would soon be decorating the walls of some Chinese city. Luckily for us, we had our 15 trusty Sikhs, or I should not now be writing this letter.

"The mule men no sooner began to saddle their mules than the first shots were fired at us by the Chinese who were concealed in the jungle to our rear. One mule was hit, and this was the signal for a regular stampede of mules and mule men. Throwing down their loads, they disappeared in a minute down the slope to our left. Even if they had been friendly to us, they would no doubt have done the same, as it was no part of their bargain with us to stand and be shot at. But many of the Poon-tsee and Tsarai men showed their animus by making hideous grimaces as they passed me, saying '*La-bye, la-bye*' ('They've come'), and making a sawing motion with their fingers across their throats, as much as to say, 'Now your head will soon be cut off.' These Poon-tsee and Tsarai men we saw no more, and they proceeded, no doubt, to join their brethren who were fighting in the ranks of the enemy against us. At this time

all we could see was a number of Chinese still advancing in single file some 800 yards off, on the top of the ridge to our right, towards our rear, and puffs of smoke from the jungle-covered hill to our rear, where, as we afterwards found, the Chinese had thrown up small earthworks across the road to cut off our retreat.

"Immediately the first shots were fired the Sikhs were placed in position behind the low ridge of rocks already mentioned, facing the hill from which the shots were being fired at us. Kneeling down behind this ridge, nothing but their heads was visible to the enemy, and from this position they kept up a steady fire, though they had nothing but the puffs of smoke to aim at. It was satisfactory to see what a continuous fire could be kept up by 15 steady men armed with Sniders; but they commenced at such a pace that I thought it necessary, not knowing how long we might be engaged, and fearing that our ammunition might be exhausted before we were out of danger, to check them and direct them to fire only when they could actually see a man to aim at. I regret now that I did so, for we ultimately found when the day was over that we had not expended half our ammunition (200 rounds per man), and crowded as the hill was with Chinese, though we could not see them, a number of indiscriminate volleys into the hill-side would probably have done great execution among them. Encouraged, perhaps, by the slackening of our fire, some of the boldest of the enemy showed an inclination to storm our position. Emerging from the gap on the hill, through which was the road to Tsatee, they advanced into the open ground, waving guns and trident spears, making absurd gestures of defiance, and shouting out in Chinese that they were commanded by Shouk-goon, nephew of the great Li, and calling on the Burmans to retire and leave the foreign devils to their fate. A volley from the Sikhs, however, when the enemy were at a distance which they probably considered safe, immensely disconcerted this band of dancing warriors. Two of them fell at once at the entrance of the roadway into the

hill—one killed on the spot, and the other probably only wounded, as we did not afterwards find his body. The remainder ran hither and thither like hares, hiding under the nearest shelter they could find. Most of them made their way back to the hill. Two or three only, more advanced than the rest, not liking, probably, to run the gauntlet back over the open ground in their rear to the hill, took advantage of some inequalities in the ground, and concealed themselves from us, popping up now and then for a second to wave their weapons and shout defiance to us and friendly advice to the Burmese. They had a hot time of it, for every time the Sikhs got a glimpse of them they were fired at. They ceased to appear at last, and we thought we had hit them, but apparently we did not, for we could not find their bodies. They probably hid under shelter, and crawled away afterwards when our attention was called to other quarters.

“ In the meantime our Burman allies were by no means silent or idle. Crouched down in a cluster on an eminence to the left of our rear, the main body of them did a great deal of shouting, beating of gongs, and firing off of muskets. As the Chinese never fired in their direction, their bravery was not put to any great test, and any little wavering or faint-heartedness there may have been among them was dispelled by the success of the Sikhs’ fire, which they hailed with great applause. Some of the Burmese officers, I must say, did display a considerable amount of courage. Two of the most active among them, the Khyoung-oke of Ta-peng and the Keng-dat-hmoo, leaving their own men, came and stood, or rather danced, on the rocks in front of the Sikhs, while the Chinese were advancing. They made the most frantic and, to our ideas, most laughable gestures of defiance, and in good Burmese and bad Chinese heaped a great amount of violent abuse in true Oriental style upon the assailants, daring them to come on and attack the servants of ‘ His Most Great and Glorious Majesty.’ I believe the Khyoung-oke had some idea that he was making a fool of himself in our eyes, for he informed me in an aside, that it was necessary

for the big men to do this sort of thing to keep the little ones from being alarmed and from running away.

"After the Chinese had been driven back to their cover on the hills, they continued to fire at us all the morning, but from such a distance that their shots had very little effect. They must have elevated their muskets considerably, as most of their bullets went above our heads. One of Dr. Anderson's collectors, H. N. Samuel, received a flesh wound (not serious) in his side; my cook was struck on the foot by a spent bullet; and one Burman, who had come to our part of the field, had his head grazed by a slug. These were the only casualties on our side. One man took a rather good shot at me from a distance of two or three hundred yards, with a double-barrelled gun, firing both barrels at once. I happened to be looking in the direction at the time, and saw the two distinct flashes, and a Burman who was standing near me, seeing it also, said, 'There's the Tsarai Tsawbwa's son firing at you with the gun Sladen gave him.' The man could not possibly know whether it was the Tsarai's son or not, but his remark exemplified the general feeling of the Burmans with regard to our making presents of firearms to these savages. A Pawmaing of Tsarai, known as the Tshan-poon Pawmaing, was distinguished by the sound of his voice among our assailants. He was one of the men who had accompanied Margary from Namhpoung to Tsarai, having been requested to do so by the Burmans, who appeared to have the fullest confidence in him. He had an extremely deep, gruff voice. I did not hear his voice myself during the fight, but some Burmans and Kakhyengs assured me that they had heard it. The same man, with a double-barrelled gun, who fired at me, is supposed to have made also a very good shot at Mr. Allen, the bullet going within a few inches of him.

"Towards the afternoon, although the Chinese did not venture to make another attempt to come to close quarters, matters looked very unpromising. The Chinese had hemmed us in on three sides. A few bullets were beginning to drop in from our front, as well as from our right flank and rear.

There seemed to be no hope of our small fire being able to dislodge them from the thick jungle in which they were concealed without a considerable loss of life on our side. If they succeeded in holding their ground until nightfall, we should be compelled to await the doubtful issue of a night attack, in which the superiority of our arms would not avail us much. I began to consider the advisability of burning our baggage and beating an ignominious retreat down the precipitous slope to our left. We had not been sent to make our way by force of arms, and, attacked as we were in this disgracefully treacherous manner, I considered that my first duty was, if possible, to save the lives of all the members of the expedition, having first taken care to prevent the Chinese from obtaining any booty by our discomfiture. At this conjuncture the Wonkaw Tsawbwa popped up from the left of our position, and coolly informed me that the Tsarai's son had offered him 500 rupees to go over to the other side—leaving me to infer that, of course, he intended to accept the proposition unless I had a better one to offer him. The impudent faithlessness of the savage was very aggravating, but the gravity of the situation did not admit of my showing him what I felt. 'Very well,' I replied to him, 'if you will only burn the jungle in which these Chinamen are concealed, and will undertake to transport our baggage without loss back to Tsekaw, I will give you 10,000 rupees, and here are 1,000 rupees down.' The sum was so large that there was some difficulty in explaining to him what it meant. None of the interpreters apparently knew what the equivalent in Kachyen of 10,000 (if they have an equivalent) was. At last he was made to understand that it meant about ten baskets of silver. The Tsawbwa immediately agreed to these terms, seized the 1,000 rupees with the usual Kachyen avidity, and, after getting a supply of powder, set off down the hill to our left to get round the Chinamen's flank to Tsatee, to collect carriages and men, and make preparations for firing the jungle. The Manloun Pawmaing (one of the Burman officers) was sent with a few men to assist him.



The Tsawbwa before he went cautioned us not to fire at any Kachyens who might make their way down through the Chinamen's position to assist us. This was the turning-point of the day. Before long we had the pleasure of seeing a column of smoke arise on the left of the Chinese position. The wind fortunately was favourable, and in half an hour the whole of the hill where the main body of the Chinese was stationed was in a blaze, and we saw men wildly rushing about to escape by gaining the ridge to our right. Luckily for them, they got very much mixed up with Kachyens, who we thought might be men coming from Tsatee to our assistance, and we could not therefore fire at them. The Burmans then fired the side of the hill to our right, and under the cover of the smoke the enemy gained the ridge. Many friendly Kachyens then came rushing forward, asking for powder with which to fight the Chinese. This they proceeded to do by first selecting some rock or bush to shelter them, and, having there crammed a handful of powder down their matchlocks, they rushed forward with loud shouts and fired wildly in the air. The loudness of the report was considered very satisfactory.

"About 4 P.M. we had the satisfaction of seeing the whole Chinese force in full retreat along the narrow road on the summit of the ridge to our right. They were much obscured by the smoke, but at one point about 800 or 1,000 yards from us, where there was no smoke, and where a precipitous descent on the other side of the road compelled them to pass within sight of us, we pelted them pretty well with bullets. Some of them dropped, and all began to run, stooping and dodging about as they approached this spot. The road to Tsatee was no sooner clear of the enemy than the Wonkaw Tsawba appeared with a long train of mules and men. He had luckily succeeded in seizing most of the Tsarai and Poon-tsee mules, whose drivers had absconded. The mules were loaded in a wonderfully short time, and at 5 P.M. the last mule was driven out of the camp, and the things trotted off as fast as the men could go to the village of Tsatee. We saw them

all off, and having made a bonfire of some useless packages which were left, and of some of the abandoned pack saddles, we quitted the camp, leaving nothing behind for the Chinese. They were still firing at us from the jungle in our front—*i.e.*, towards Tsarai; so we kept a few Burmans and Sikhs firing from behind our advanced breastwork up to the last moment. They saw nobody to fire at, but the noise was sufficient to keep the Chinamen away. On the road to Tsatee there was nothing to be seen of the enemy. Before reaching that village we met a Na-khan-daw from Bhamo, with a fresh force, said to consist of 80 men, who had been sent to our assistance, but who had prudently halted some distance from the scene of the fight."

Colonel Browne thought it prudent not to stay at Tsatee for the night, and moved on to a better position. Unfortunately, the Sikhs' provisions had been left behind, so that after their hard day's work they had to go supperless to bed. The next day they had to march 20 miles over hilly ground to Tsekaw. It was fatiguing work for the Sikhs, who had had no food since the previous morning, and some of them were rather done up; but provisions were procured for them at Tsekaw, and none of them appeared any the worse for their fatigue the following morning. It became evident that Mr. Margary's advance to Manwine, and Colonel Browne's advance to and retreat from Tsarai, had induced the Chinese to attack before their preparations were complete; and it was ascertained that a Chinese force was advancing, but too late, to prevent a retreat. Colonel Browne also says:—

"On our return to Tsekaw we found that the behaviour of the Chinese residents of that place towards us was most strikingly and significantly different from what it had been before we started. Then they were civil and polite, many of them visiting us and expressing an interest in our proceedings. Now their looks plainly show how much they detest us. The shopkeepers even refused to sell anything to the sepoys, and did not conceal the disappointment they felt at our having escaped from the hands of their fellow-country-

men. There is no doubt now that all these men knew when we left Tsekaw the kind of reception which was being prepared for us by the Chinese authorities, and that they were in constant communication with the Momein officials on the subject. The same remarks apply also to the Yunnan Chinese residents of Bhamo. On the 26th of February—a small portion of our baggage having been brought in by Burmans, not Kachyens, the previous evening—we went down to Bhamo. . . . The Atsee Kachyens informed us that they had heard a report that Yan-tajen, a Chinese official at Manwine, had punished the Chinese officers who were engaged against us for not having carried out the orders they had received, to kill every one—Europeans, Chinese, and Burmans—connected with the Expedition. I give the report for what it is worth, but do not place much faith in the accuracy of the intelligence, especially in that part of it which relates to the Burmans. They also professed to have acquired information about the number of the enemy whom we killed. At the close of the fight the Kachyens said they had counted seven dead bodies on the field, but they subsequently said that the casualties were:—Chinese: killed, 7; mortally wounded, but carried off, 7; burnt in the fire, 2; total 16. Kachyens of Tsarai: killed, 2. Kachyens of Pontsee: killed 2. Grand total 20 killed. But the accuracy of this also is doubtful.

“ Our thanks are due to our Burman allies for the assistance they afforded us in the fight. Although their weapons were not such as to enable them to do much damage to the enemy, they showed their goodwill by firing, shouting, beating gongs, and using abusive language; and as the Chinese used the same means to intimidate us, perhaps the Burmans did do something towards deterring the Chinese from coming to close quarters. The Burmans also were extremely useful after the fight in guarding our baggage and preventing the Kachyens from stealing. The Manloun Pawmaing also did us substantial service, as before stated, in assisting the Kachyens to fire the jungle.

"To the small guard of Sikh Sepoys belonging to the 28th Punjab Native Infantry I can hardly give too much praise. Their services were invaluable. Had we been without them, probably not one of our party would ever have escaped from the Kachyen hills. A better selection of men for the peculiar duties they had to perform could not have been made. They were orderly and well-behaved, and never gave the least trouble throughout the journey. They are men of discretion as well as valour, and whether the Kachyens were firing matchlocks over their heads in an impotent endeavour to intimidate them, or were embracing them in a state of maudlin drunkenness, they always maintained a state of imperturbable coolness. When called upon to fight, they set to work in a quiet, orderly, and business-like manner, which did great credit to the training they had received. The Havildar Mana Singh and Naicks Warriam Singh and Dewa Singh are specially trustworthy men."

## CHAPTER VIII.

## INDIA.

Calcutta—Garden Reach—Palace of King of Oude—Fleet of Merchantmen at the Anchorage, Calcutta—Palace of the Governor-General—Town Hall—High Court of Judicature—Museum—Fort William—New Mint—Black Hole of Calcutta—Goal—St. Paul's Cathedral—Lunatic Asylum—Educational Establishments—Public Monuments—Public Gardens—Esplanade—Game at Polo—Streets and Roads—Roads Watered—Vehicles or Conveyances—Burning Ghauts—Kalighaut—Mohammedan Mosque—Hindoo Festivals—Origin of Calcutta—Barrackpore—Governor-General's Palace and Grounds—Menagerie—Lady Canning's Tomb—Cantonments—Serampore—Court-house—Temple in honour of Juggernaut—Baptist College—William Carey, Baptist Missionary—Colonel Bie, Danish Governor of Serampore—Baptist Chapel—Cemetery at Serampore—Mahogany Trees planted by Carey—Tomb of Gokooli—Tomb of Carey—Benares—Bridge of Boats—Sekrole, the European Quarter of Benares—Streets—Houses—Ganges, a Sacred River—Ghauts—Fakirs—Burning Ghauts—Many Deities Worshipped in Benares—Principal Divinity Siva or Mahadeo, the Creative Energy—Many Lingas—Temple of Bhaironath—Temple of Danpan—Well of Fate—Temple of Bisheswar—Well of Knowledge—Sacred Bulls—Manikarnika Well—Durga Kund Temple—Sacred Monkeys—Mosque of Aurungzebe—Buddhist Ruins at Sarnath—Allahabad—Lucknow—Cawnpore—Agra—Secundra—Futtehpoore Sikree—Delhi—Ferozabad—Kootub and its Ruins—Jubbelpore—Nandgaum—Aurunzabad—Dowlertabad—Caves of Ellora—Bombay—Caves of Elephanta—Matheran—Ghauts—Khandalla—Caves of Karlee—Lanowlee—Poonah—Kurrachee—Muggur Pir.

ON the morning of Easter Sunday, March 28th, 1875, we embarked at Rangoon in the steamboat "Arcot," on our voyage to Calcutta. At an early hour in the morning of the first day of April, we arrived at the mouth of the Hooghly. Here it was necessary for us to await the flowing of the tide, and, so soon as we had obtained sufficient water to enable us to cross the bar, we proceeded on our way. After steaming for some time up the Hooghly, we found ourselves navigating that branch of the river which is termed Garden Reach. The

left bank of the river, at this point, is bestudded with noble mansions, the tastefully-arranged and well-kept grounds of which extend to the water's edge. Garden Reach was, at one period, by far the most fashionable quarter of the city of Calcutta, but, in this respect it has, during the past few years, given way to Chowringhee. Near to the elegant residences of which Garden Reach can boast, stands the stately palace of the King of Oude. This royal residence, which, in all its arrangements, so well becomes the dignity and rank of a King, is very extensive, and its well-kept grounds and gardens are in perfect keeping with it. There are, confined within these grounds, wild beasts, serpents, and birds of various kinds, which are interesting as specimens of natural history. As we were drawing near to the anchorage at Calcutta, we observed, a short way ahead, a perfect forest of masts, and we were struck with the very imposing appearance of one of the largest mercantile fleets we had ever seen. Several of the specimens of naval architecture which were presented to our view seemed to us to be very perfect. Debarking without loss of time, we went to the offices of Messrs. Jardine, Skinner, and Company, where we were very heartily welcomed by the Hon. Bullen-Smith and Mr. Wordie, both of whom are partners in this eminent firm. In a little time, the business of the day having been brought to a close, we went, accompanied by Mr. Bullen-Smith, to the private residence of Messrs. Jardine, Skinner, and Company, which is situated at Chowringhee, where, during the ensuing fortnight, we partook of the greatest hospitality at the hands of our kind hosts.

But let us hasten to narrate our further experiences of Calcutta—a city which, in many respects, may justly be called a city of palaces. For who can visit that quarter of it which is called Chowringhee, and not feel that such an appellation is a well-merited one! Here, mansions which, in point of architectural design, are Grecian, and which, not only externally, but also internally, present a most imposing appearance, raise their tops far above all surrounding objects.

From these mansions there extends towards the River Hooghly an extensive park, which is called the Esplanade, and where, each evening, citizens have recourse for recreation.

The first place which we visited, was the palace of the Governor-General, a building, which would, we think, adorn any European city. It is built in the form of a crescent, having a lofty dome in the centre. The portico, which is massive, is made to rest upon pillars. The public apartments, such as the ball- and supper-rooms, are very spacious. Their walls are adorned by oil paintings, several of which are representations of Englishmen who flourished in past ages.

The Town-hall, to which we also directed our steps, is, a very large and handsome edifice, built in the Doric style of architecture. As we entered this hall we observed a bust, sculptured in statuary of marble, of the famous Warren Hastings. The principal chamber of this building is approached by a two-fold staircase, and is of vast extent. It is in this large room that public entertainments are given. The walls of the lobby are beautified by many portraits of distinguished Englishmen, who were associated with India in times past. Amongst them we were pleased to observe one of the late Bishop Wilson. There are in addition to these portraits a few monuments in white marble to the memory of illustrious Britons.

The High Court of Judicature is a most imposing building, and in point of architectural beauty and richness is not to be surpassed by buildings dedicated to the same purposes in any part of the world. Its courts are numerous, and as they were open at the time of our visit we had an opportunity of inspecting them. In each of the civil courts two judges were sitting, whereas in the criminal court there was but one judge. Of the barristers who had studied law, and had been called to the bar in England, there was one, a Hindoo, who was evidently a man of great mental culture and ability. His voice was that of an Englishman, and as his costume was English, his nationality could only be discovered by his swarthy complexion. We heard, also, on the occasion of our visit to this

High Court of Judicature, several English barristers plead. We came to the conclusion that in regard to self-possession, personal address, and fluency of speech, they were inferior to their learned friend the Hindoo. Several pundits were present in the courts, each of whom wore his native dress and turban. Of these pundits, all who had occasion to address the court, did so in very good English. They are one and all fine looking men.

The Museum, which, if we mistake not, was not established until the year 1836, is very rich in its collections of animals, birds, fishes, shells, fossils, casts of faces of men of all nations and tribes, geological specimens, and portraits in oils of men of renown. The building in which these various specimens of natural history are contained having been deemed unworthy of the city of Calcutta, a very grand edifice was erected with the view of supplanting it. This massive and imposing structure, which had well nigh attained completion at the time of our visit to Calcutta, contains, doubtless, at this moment, all the varied objects of interest and instruction to which we have just referred.

Fort William, situated on the Esplanade and at no great distance from the river, is said to be superior, in point of strength, to all other fortifications in India. Of its eight sides—for in shape it is octagonal—five are so constructed as to face the Esplanade, while three look towards the river. The foundations of this stronghold were laid by the illustrious Clive shortly after the battle of Plassy, which battle was fought and won on the 23rd of June, 1757. This fort, which is pierced for six hundred and nineteen guns, was completed in 1773. It contains excellent accommodation for troops. There are also within its walls two chapels for the service of the garrison. Of these sacred edifices the one is, of course, an Anglican and the other a Roman Catholic church. We entered both these places of worship, and so much alike were they in their internal arrangements that we could scarcely distinguish the one from the other.

The new Mint, which is very extensive, presents a hand-



some appearance. The style of architecture is Grecian. It is only on the side of the building, however, which faces the street that there are columns. The various chambers of which it consists are wide, lofty, and well ventilated. The machinery is of the most improved kind. The metal is softened by the action of fire, and then rolled into thin plates by means of cylinders. The plates in question having been cut into thin strips are then stamped. The various works of this extensive institution are, in a great measure, carried on by steam power. The Master of the Mint, at the time of our visit to Calcutta, was a retired Indian Colonel. He was evidently well acquainted with the duties of his office, and possessed a very large collection of coins, both ancient and modern, which he kindly allowed us to inspect. But though he knew the duties of his office, his manners and address were so unprepossessing that we at length withdrew from the Mint, feeling that the pleasure of visiting it had, in some respects, been marred by his uncouthness.

The public market or bazaar, a building of an imposing appearance, and covered with a very lofty and widely extended roof, is an institution of which any city in the world might well be proud. It is very large, exceedingly well ventilated, and furnished with a great many stalls. As it is a place of general resort on the part of families in search of necessaries for the table,—to say nothing of articles of other kinds,—butchers, bakers, fishmongers, poulterers, greengrocers, fruiterers, florists, and others occupy its respective stalls.

The gaol is extensive, cleanly, and well managed. It contained, at the time of our visit, several prisoners, the great majority of whom were either Hindoos or Mohammedans. Some of these men were very frequent, and others very notorious offenders. It was possible to ascertain how many times each prisoner had been convicted by the number of small rings which were attached to his person. The boys are carefully kept apart from the men. In one of the wards we saw six or seven Englishmen, some of whom, for serious crimes, were undergoing periods either of penal servitude or

lengthened imprisonment. In the last ward, which we entered, we saw a man—a half-caste—who was so ugly that it was disagreeable to look him full in the face. And yet this man was undergoing a term of imprisonment for having captivated another man's wife to such a degree, that she, having previously possessed herself of sundry goods and chattels belonging to her husband, decamped with him. Surely there is no accounting for tastes.

The "Black Hole," so notorious on the page of history, has been destroyed. On the site which it occupied the General Post Office now stands. We visited, however, the locality where this prison once stood, in consequence of its former historical associations. In this quondam prison, on the floor of which not more than twenty prisoners closely packed could sit, one hundred and forty-six of our countrymen were immured. They were driven into it at the point of the bayonet. On the door being closed, as the holes by which the air was admitted were very small, the sufferings of the prisoners were of the most agonizing nature. The Indian soldiers who were on duty—soldiers of the Nabob Suraja Dowlah—only laughed at the cries and shrieks of the sufferers, and said that they could not on any account ask their royal master to let them out, as he was sleeping, and to disturb him at such a time was a step they dared not to take. Ere many hours had elapsed, the unhappy victims of this act of cruelty ceased to call for aid, inasmuch as they were faint and dying. On the following morning, when the door of the prison was unlocked, only twenty-three survivors were found. Suraja Dowlah was eventually called upon to suffer for the dreadful cruelty of which he had been guilty.

Near to the site on which this "Black Hole" stood an obelisk was erected, not only to mark the place, but, at the same time, to perpetuate a memory of the event. The names of the victims were recorded on this monument. In due course of time it was removed, on the ground that the existence of such a monument provoked angry and revengeful feelings in the breasts of the natives.


The Asylum for Lunatics, which we visited under the auspices of the presiding physician, is large, and exceedingly well conducted. It contains ample accommodation for its unfortunate inmates, many of whom are taught trades of various kinds during their stay within its walls. This institution is also provided with a garden and extensive pleasure grounds, which are kept in order by the lunatics. The great majority of the inmates were natives of India. There were also some Armenians and Portuguese, and one Greek Christian, a native of Aleppo. The last-mentioned sufferer was for many years a resident at Canton, China, and a personal friend of ours. Losing his reason, he was sent by some kind friends to the Asylum at Calcutta. On seeing us he immediately recognised us, and evinced much joy at our presence.

St. Paul's Cathedral, which owes its origin to the unwearied zeal and great munificence of the late Bishop Wilson, aided by a grant of 15,000*l.* from the Honourable East India Company, is by far the most prominent of all the places of worship of which Calcutta can boast. It is built, if we mistake not, in the Gothic style of architecture, and is surmounted by a lofty spire, and five or six smaller ones. It contains many marble monuments in honour of prelates, statesmen, warriors, and other men of renown. Of these various monuments, however, there is not one half so imposing, in our opinion, as that which perpetuates the memory of Bishop Heber.

Of the various educational establishments, the principal are the Madussa and Hindo Colleges, La Martinière and Bishop's College. La Martinière is an institution in which twenty boys and thirty girls receive instruction. It was founded and endowed by a gentleman named Claude Martin. He was formerly a private soldier in the French Army, and subsequently a major-general in the service of the Honourable East India Company. Bishop's College, which was established with the view of preparing natives and others for the Christian ministry, is a noble looking building. Indeed it surpasses in appearance some of the smaller colleges of the

University of Cambridge. It consists of two principal buildings and three wings. Of the principal buildings, one is a very handsome and well-arranged chapel. On the walls of this house of prayer we observed two mural tablets, one of which is in honour of Bishop Heber, and the other in honour of Bishop Wilson. In the hall are two portraits, one of which represents Dr. Kay, while the other is a very faithful likeness of Dr. Mill. The library is rich in works of the best authors, and is, we suppose, at the service of the students. It is certainly a rich mine of knowledge, and one in which all who thirst for learning must consider it a privilege to dig.

The large educational establishment founded by the Reverend Alexander Duff, D.D., who was the first apostle of Christian truth to India on the part of the Church of Scotland, we also visited. This extraordinary man was twice shipwrecked during his voyage to Calcutta. On the first of these occasions the vessel in which he sailed was dashed to pieces on a desolate island near to the Cape of Good Hope, and the second catastrophe which he experienced occurred at the mouth of the Ganges. Until the arrival of Dr. Duff in India, the Christian education of the Bengalees had been confined to studies of a most elementary nature. He had resolved, however, to raise the standard of education, and in this respect he was successful. He is represented as having said to his pupils, "My young friends, one great object of my coming hither is to convey to you *all* the European knowledge I possess myself—literary, scientific, and religious. You, too, have vast storehouses of knowledge, such as it is ; and I cannot but confess the humiliating fact, your ancestors were comparatively learned and civilised when ours were nothing better than ignorant, painted barbarians, who, somewhat like your Bengal tigers, ranged at large over the jungly forests, or, like your Himalayan bears, roved wild over the mountains. But times are changed now, and we, their descendants, have changed with the times. We have now become civilised, and possess vast treasures of learning, which we reckon worthy of



being communicated to others. As there is a book—the Vedas—which you reckon the fountain head of all your best knowledge ; so there is a book—the Bible—which we esteem the fountain head of all our best knowledge.” At this stage of his discourse he called upon them to contrast the two, and then to say which was the best calculated to promote the happiness of man.

Of public monuments this city possesses several. The first which attracts attention is one erected in honour of Sir David Ochterlony, who was equally renowned as a statesman and a warrior. It is Saracenic in its style of architecture. This design was especially adopted to mark the kind and generous disposition which Sir David invariably manifested towards the followers of Mahomet. It is, we believe, in point of altitude, 165 feet, and its summit is approached by a stone staircase, consisting of 222 steps. The ascent is rewarded by a very extensive view of the city and its environs.

We also saw equestrian statues in honour of Sir James Outram and Lord Hardinge, the one in honour of Sir James Outram being especially imposing as a work of art. A statue in honour of the late Lord Mayo, who was barbarously murdered in one of the Andaman Islands, was recently unveiled by His Royal Highness the Prince of Wales.

Again, on the banks of the river, and in very close proximity to the fort, there stands a monumental ghaut. It is neither more nor less than a grand piazza, on the banks of the Hooghly, and from it a broad flight of stone steps leads to the river. It is in memory of James Prinsep, Esq., who proved himself to be, during a long official residence in India, a man of eminent abilities. Near to this monumental ghaut there stands a monument to perpetuate the victories of Maharajpore and Punmar. The metal of which it is formed was obtained from the heavy pieces of ordnance, which were captured by the British on these battle fields.

The public gardens, where a band of music plays each evening, forms an excellent promenade. As they are situated

on the banks of the river, and exposed to cool and refreshing breezes, they are places of great resort. The band which plays more generally in these gardens is a subscription band, but it is, however, relieved occasionally by one of the military bands.

The Canning Gardens are not only most tastefully laid out, but also exceedingly well kept, and in the centre of them there is a small sheet of water, which imparts a great charm. There is, also, within these grounds a pagoda, which was brought from Burmah at the close of the last war which Great Britain waged with that country. These gardens are, we suppose, called the Canning Gardens, in consequence of a monument which they contain in honour of the late Lord Canning, who was, during a very momentous period of India's history, Viceroy of that great country.

The Botanical Gardens, which are situated on the opposite banks of the river, and at a distance of three miles from the city of Calcutta, are, perhaps, amongst the finest gardens of the kind which the world contains. They were first formed, if we mistake not, in 1743, and at the top of one of the principal walks by which they are intersected there stands a little monument, surmounted by a bust, in honour of a gentleman who, if he was not their founder, certainly manifested a great interest in their development and future progress.

They comprise several acres of land, which are most tastefully laid out in shrubberies, grass plots, and parterres. All the plants of India, so far as botanists know, are assembled in these grounds. There are also numberless other specimens of the vegetable kingdom. The most remarkable botanical objects, however, to be seen here are two banyan trees, which are as graceful in form as they are complex in ramification. Of these two trees one is especially fine. Its boughs, resembling columns rooted beneath, extend, as it were, in well-shaded bowers all round, and equal in circumference more than five hundred feet. The top is so thick with foliage that it is almost impossible for the rays of the sun to pene-

trate it. There can be no doubt that it is one of the most remarkable specimens of the *Ficus indicus* which India, or perhaps any other part of the tropical world, contains.

“ Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother tree—a pillar’d shade  
High over arch’d with echoing walks between.  
There oft the Indian herdsman, shunning heat,  
Shelters in cool, and tends his pasturing herds  
At loop-holes cut through thickest shade.”

Let us now conclude our remarks on these botanical gardens in the language of Bishop Heber: “A very beautiful and well-managed institution, enriched, besides the tallest trees and most beautiful plants of India, with a vast collection of exotics, chiefly collected by Dr. Wallich himself in Nepaul, Pulo Penang, Sumatra, and Java, and increased by contributions from the Cape, Brazil, and many different parts of Africa and America, as well as Australia and the South Sea Islands. It is not only a curious, but a picturesque and most beautiful scene, and more perfectly answers Milton’s idea of Paradise—except that it is on a flat instead of a steep hill—than anything which I ever saw.”

In addition to the gardens which we have just described, there is the esplanade which extends from Chowringhee to the banks of the river. It consists of several acres of land, and resembles one of the large parks of London, and in it people, both equestrians and pedestrians, to say nothing of those who ride in carriages, take airings. On repeated occasions we saw English gentlemen playing the game of polo in this park, which is entirely an eastern pastime. Each person taking part in the game must be mounted on horseback, and armed with a long hooked stick. Sides having been formed, a hard ball is then thrown upon the ground, which the players endeavour to drive towards the goal of their respective opponents. All who play this game must of necessity be good horsemen, otherwise there is a danger of their sustaining very serious injuries.

On leaving the Esplanade, we drove to the house in which

Warren Hastings—a former Viceroy of India and one of the most remarkable men of his age—resided, and afterwards to the spot on which it is supposed he fought a duel with Sir Philip Francis.

The streets and roads by which Calcutta is intersected are very well macadamised. During the dry season of the year they are well watered, either by the use of ordinary water carts, which for similar purposes are employed in English towns, or by means of water vessels of leather—the tanned skins of goats. From the last-mentioned vessels water is thrown over the roads as if from the mouth of a hose. Each labourer who is engaged in this work is provided with one of these leather water vessels, which he carries under his arm as if it were the bellows of a bagpipe. He then at each step which he takes and by the pressure of his arm ejects the water from the vessel upon the dusty road. The water used for this purpose is generally obtained from the river by means of a steam-engine.

As we are writing on the subject of water, we may also observe that supplies of it for ordinary purposes are drawn from tanks, some of which are private reservoirs, while others are especially set apart for the good of the public. Of these various tanks, public and private, Calcutta is provided with more than a thousand.

The more public thoroughfares are thronged not only by pedestrians, but also by gharries, drawn either by one or two horses, and by bullock carts, some of which are drawn by a pair, others by two pairs, and others by three pairs of strong oxen. Palanquins, each borne by four men, are occasionally seen in these busy streets. Conveyances of this nature are provided with sliding doors, and are five or six feet long and three and a half feet high. The person who rides therein lies down as if he were in a bed. So great are the powers of endurance of the men by whom these palanquins are borne, that they can travel at the rate of four miles an hour. As palanquins are painted black they reminded us, as they had previously reminded Ida Pfeiffer, of so many funeral



biers on which corpses are conveyed to the grave, or of stretchers on which sick men are removed from their homes to hospitals.

As we were passing to and fro in these streets in search of objects of interest and pleasure, we were much struck with the great number of ravens which we saw. These birds differ from those we observed in other eastern lands, as they have grey necks. They, together with several adjutants, which we also saw, and jackals which we frequently heard, form excellent scavengers.

The Hindoos dispose of their dead by cremation, and, in order to see this ceremony, we visited one of the burning ghauts. The corpse which was brought to be burned at the time of our visit was without other covering than a white cloth, which was bound round the loins. The corpse, on being placed on the funeral pyre, was covered with faggots, and the nearest kinsman of the deceased then set them on fire, taking care that the fire should, in the first instance, be applied to the mouth of the corpse. This person, accompanied by a Brahmin, then walked three times round the burning pyre, the Brahmin repeating at each step a precomposed prayer. The human ashes, so soon as they had become cool, were gathered together and cast into the Ganges. At another burning ghaut which we visited we were in the very act of walking unconsciously over a dead body, when fortunately we were suddenly called upon to halt by a Hindoo, who was in charge of the ghaut. At the time of our visit it was very dark, the night having come on. The corpse, which only a few minutes before our arrival had been brought to the funeral pyre for cremation, had been cast upon the ground, and when the light was brought we were greatly horrified to see it lying at our feet.

The Kalighaut, which is situated in the northern suburb of Calcutta, is a very small and insignificant Hindoo temple in honour of Kali, or Mata, or Devi, a Hindoo goddess. During our visit to this shrine, the threshold of which we were not suffered to cross, several Hindoos came to pray,

some of whom offered live goats in sacrifice. The head of each these animals having been affixed between two short upright pillars of wood, a man, by means of a sharp scimitar, quickly severed it from the body. Two young buffaloes, whilst we stood there, were also, at the desire of one votary, similarly offered. The carcases of goats and buffaloes thus slaughtered are never eaten by the Hindoos. On the contrary, they are sold to Mohammedans, by whom such flesh is greatly prized. Cows, being sacred animals in the estimation of Hindoos, are never offered in sacrifice.

The bloody sacrifices to which we have just referred are presented almost exclusively by Hindoos, who are of the Saiva sect. They maintain that the god Siya delights not only in drinking blood, but also in decorating his body with the skulls of his victims. It is, however, his wife, Kali, or Mata, or Devi, who is more particularly honoured in this singular manner. Indeed at one period infants were sacrificed on or before her altars, and it is also maintained that it was in obedience to her commands and example that Sutteeism—that is a widow dying upon the funeral pyre of her husband—was made an act of devotion. In dismissing the Kalighaut from further consideration, we may state that, in the opinion of some persons, it was from this place Calcutta derived its name.

Near to this temple there stands a large stone linga, which is covered by a domed roof, made to rest on elaborately carved pillars of granite.

In 1802, the British Government sent a deputation to the Kalighaut, in order to present an offering to Kali. Mr. Ward, who was a missionary in Calcutta at that time, recorded in his journal the following sentences bearing on that matter:—  
“Last week a deputation from the Government went in procession to Kalighaut, and made a thank offering to the goddess of the Hindoos in the name of the Company for the success which the English have lately obtained in the country. Five thousand rupees were offered. Several thousand natives witnessed the English presenting their offerings

to this idol. We have been much grieved at this Act, in which the natives exult over us."

A Mohammedan mosque, which is situated at no great distance from the Kalighaut, next came under our notice. It is a very neat edifice, ornamented with several domes, and surmounts a broad stone dais. In the centre of the court-yard of this mosque there is a large raised platform of stone and brick-work, consisting of vaults, in which a few Mohammedans are buried. In one of these tombs rest the remains of Ghoolam Mahomet, a son of the famous Tippoo Sahib. At the end of this same court-yard there is a neat water tank or pond in which, previous to entering the mosque to pray, Mohammedans wash their feet and hands, as an act of ablution.

During our stay at Calcutta, we witnessed the celebration of two or three Hindoo festivals, the first of which had reference to an eclipse of the sun, and on which occasion there was much holiday making. The most singular ceremony, however, attending the celebration of this festival was one which we saw when standing on the banks of the Hooghly, where thousands of persons had assembled. Having first besmeared their bodies with oil of mustard-seed, they waded into the river, and having cast flowers and sweetmeats, as eucharistical offerings, into the water, they bathed in the stream. These ablutionary services having been performed, they withdrew from the river, each carrying a small vessel filled with the sacred waters. Access is obtained to the river water by ghauts or flights of broad steps elaborately and solidly constructed of stone. And here we may mention that upon the ghauts are passed the busiest and happiest hours of every Hindoo's day. Bathing, dressing, praying, preaching, lounging, gossiping, or sleeping there will he be found. Escaping from the dirty, unwholesome, and confined streets, it is a luxury for him to sit upon the open steps and taste the fresh air of the river; so that on the ghauts are concentrated the pastimes of the idler, the duties of the devout, and much of the necessary intercourse of business.

We were, also, present at the celebration of the festival called Holi or Hutashani. This season of rejoicing, which is observed in honour of Krishna's sportive swinging, is sometimes termed Dola or Dolapatra, or the swinging festival. It has a reference, so says Sir William Jones, to the vernal equinox, and is celebrated more or less during a period of fifteen days. That is, it begins on the first, and ends on the fifteenth day of the moon of Phalgun. A few of the leading ceremonies of this singular festival may be described as follows:—Votaries not only besprinkle the idol of Krishna with powder of a red colour, but, also, one another.

This powder is termed *gulat*, and consists either of barley-meal or rice-flour, or the trapa natans stained with sapan wood. Devotees, too, greatly excited by wine, dance with one another, in commemoration of Krishna's dance with the Gopis or shepherdesses. During this fête, remarks of a most insulting nature are addressed by men to women, while with the view of provoking merriment, people play the fool with each other, as Englishmen do on the first day of April. At the close of this festival, a pile is lighted in every village, and upon it a wheaten cake, called Poli, is placed. This cake is, if we mistake not, regarded in the light of a first offering.

It was our privilege to attend certain ceremonies which are observed at the celebration of the Hindoo New Year. This event, which takes place on the new moon first of Chaitra Shuda is a festival of no ordinary importance. On the morning of this day each Hindoo, having besmeared his body with oil, takes a warm bath, and before his house, too, he unfurls a flag, on the top of the pole of which he has previously placed a copper vessel. This flag represents the banner of Indra, the king of the gods. It is, on this same day, that a flag is supposed to be unfurled by the minor deities in honour of him whom they regard as their lord and master. Thus all that is done by the Hindoos on this day is simply regarded by them as a representation of what takes place, at the same time, in heaven. The ceremonies to which we have referred having been accomplished, the leaves of a tree, which

is technically named *Melia Azadiracta*, are eaten with the view of promoting health. The reason why the leaves of this tree are preferred is owing to the fact that the Hindoos regard it as an off-shoot of the ambrosia of the gods. The almanack for the new year is, also, held in great reverence on this day, and it is not too much to assert that it is esteemed as an object of adoration. Great attention is, also, given to the Jyotishis, who now come forward and descant freely upon the various predictions of the almanack. Thus, they foretell whether or not there will be an abundance or a scarcity of rain, whether or not there will be more than an ordinary degree of heat or cold, and again, whether or not the country or districts of the country will be disturbed either by insurrectionary movements, or by the depredatory acts of bandits.

Each person tries at this festival, through the instrumentality of the Jyotishis, to draw aside the veil of futurity in order to learn what degree of good or bad fortune the new year may have in store for him. The services of these wise men—the Jyotishis—are, of course, fully rewarded by pecuniary gifts. The Gurus and Brahmins, too, on this the commencement of a new year, are the recipients of alms at the hands of this highly superstitious people. This festival is regarded as a most auspicious season in which to enter upon any important duty. Thus, builders, who have been engaged to erect houses, or tradesmen or merchants who have agreed to enter into business, generally commence their primary operations at this time. Let us now bring our remarks on this fête to a close by stating that much eating and drinking are features of it. Nautch-girls are, also, called into requisition, and, for the amusement of the bystanders or spectators, vigorously dance to the sound of rude musical instruments. In the performance of each dance, they assume a variety of attitudes a feature which, evidently, in the estimation of the beholders, renders the dance infinitely more attractive than it would otherwise prove.

A festival called *Ram-na-varni* was also celebrated at the time of our visit to Calcutta. It is so called in honour of

Ram, the seventh avatar of Vishnu and Navarni, and is celebrated from the first to the ninth day of Chaitra Shudh. The chief object of this seventh incarnation of Vishnu, who was born at Ayodhya or Oudh B.C. 1400 years, was to accomplish the destruction of Rawan, who was regarded as the ten-headed tyrant of the island of Ceylon. This great work Ram accomplished by the aid of Hunuman, the king of apes. As a preliminary step in the celebration of this festival, the walls of the temple, in honour of Rama, are whitewashed, and the idol of the deity (for in each of these temples there is an image of the god), is then decorated with various ornaments, some of which are very costly. The temples are rendered brilliant by many lamps, and during each evening throughout the festival portions of the legendary history of Rama are read aloud in the hearing of all who are assembled within the walls of the temple, and at night sermons dwelling on the moral virtues and heroic actions of Rama are preached by the "Haridas." Red powder similar in all respects to that which we have previously described, is sprinkled by the votaries upon the idol and upon each other. In not a few of Rama's temples during eight days of this joyous season, food of a sumptuous kind is supplied to Brahmins. The last day of the ceremony is especially regarded as the one on which Rama became incarnate, and in commemoration of this event many of the Hindoos observe a strict fast. On arising in the morning, having carefully performed more than ordinary rites of ablution, and having attired themselves in costly robes, they repair to the temples of Rama, in order to hear the Haridas discourse on the birth and incarnation of Rama. This sermon is continued until noon, at which hour, a small, well-dressed, and gaily-decorated idol of Rama is brought into the temple, and held up as an object deserving of profound reverence and adoration at the hands of all men. This portable idol having been put into a cradle especially set apart for the purpose, all who are present prostrate themselves on the floor and pay it homage. This last-mentioned act of devotion is attended, on the part of the votaries, with great rejoicings and loud accla-

mations of praise, and they besprinkle one another with red powder, and then, it being past meridian, retire to their homes. In the evening, however, they once more return to the temple to observe further acts of devotion.

We shall now conclude our remarks on Calcutta in very few words. It owes its origin, does this great eastern metropolis, to Governor Charnock, who, for certain reasons, deemed it advisable to remove the factory of the Honourable East India Company from the town of Hooghly to the opposite side of the river. It was very much in this wise, Azim Odshaum, who was the son of Aurungzebe, and Soubadar of Bengal, sold in the year 1698 to the English, in recognition of a present made by them to him, the zemindarships of three villages, which were respectively named Govindpore, Chutanutty, and Calcutta. In the last-mentioned village—which is said to have derived its name from the Kalighaut, a place respecting which, on a preceding page, we have written—they built Fort William, and in due course of time, this village not only assumed the dimensions of a large city, but superseded Madras, and became the capital of the Empire of India.

Having seen nearly all the objects of interest of which Calcutta can boast, we proceeded to Barrackpore, and inspected the palace of the Viceroy, which stands in a very extensive and well-wooded park. At one end of these well-kept domains—for they consist of 250 English acres—there is a menagerie, in which is contained several specimens of natural history, such as lions, tigers, leopards, bears, hyænas, jackals, a white fox, wild cats, sloths, and birds. The lions and tigers are very large. A day or two before our visit to this place one of the largest animals of the menagerie—a tigress—suddenly died, and on a post mortem examination being held, it was discovered that this poor brute had died from the effects of a diseased liver. This menagerie, which at one time was very extensive, was, in a great measure, broken up during the vice-royalty of Lord William Bentinck.

Retracing our steps through the park, towards the palace,

we came to the tomb of Lady Canning, which is certainly an object of great interest, not simply on account of its architectural beauty, but also for the reason that here rest the remains of one who, in all respects, was an ornament to her sex.

Not far from the palace are the cantonments, in which are quartered native and European troops. The barracks are not only well constructed, but commodious, and near to them are the bungalows or lodges, in which the officers reside.

It was at Barrackpore that the mutiny, which, for a time, so greatly disturbed the peace of India, first showed itself. An officer of the 34th Native Infantry was fired upon by a Sepoy near to the main guard, and not a soldier was loyal enough to go to his rescue.

We now crossed the Hooghly, in a small ferryboat, to visit the neighbouring town of Serampore. It is as Heber has described it, "a handsome place, kept beautifully clean, and looking more like a European town than Calcutta or any of its neighbouring cantonments." One of the first places which we visited was the Court House. We went thither, not on account of any objects of interest which it possesses, but for the reason that, during the period Serampore was a dependency of the Danish Crown, it was the residence of the Danish governors. The temple of Juggernaut next demanded our attention, and on arriving at the door of this fane, we observed a hideous idol of Juggernaut. It was without arms, and was seated on a very high throne or pedestal. The reason why this idol, when seated in this temple, is without arms, is owing to the fact that these members of the body are made of silver, and a fear being entertained that they might be stolen were they left in the temple, they are removed, and deposited elsewhere under lock and key. When the idol, however, is about to be placed in his car, and drawn in procession through the streets, it is first of all placed on a stone dais or platform, which is near to the temple, and then the silver arms are attached to its sides. The car in which this vain god rides resembles a lofty pavi-



lion of carved wood, and on its sides are representations of foreigners. To some of these cars are affixed obscene figures. The festival in honour of Juggernaut takes place, if we mistake not, in the month of March, after the sun has entered Aries, when hundreds of men, women, and children draw his car through the streets by means of ropes. On the platform of the car are stationed Brahmins, who, as the procession moves onwards, not only tell in a monotone voice, stories of a very obscene nature, but perform, at the same time, very foul gestures. Formerly, wretched fanatics sacrificed themselves in honour of this cursed idol. This spirit of devotion they manifested by throwing themselves on the ground before the rolling wheels of the car, which of course crushed them to death. Such fanatical acts, however, have been forbidden in future by the British Government. The principal temple in honour of Juggernaut stands in a town of the same name, which is situated in the district of Cuttack, a political division of the presidency of Bengal.

Dr. Claudius Buchanan gives the following interesting account of the manner in which this annual festival was observed in the year 1806:—

“The idol called Juggernaut has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely, Bolovam and Shubudra, his brother and sister, for there are three deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height. The temple is a stupendous fabric, truly commensurate with the extensive sway of the horrid king. On the 18th June, 1806, I witnessed a scene which I shall never forget. It was the great day of the feast, and at twelve o’clock the Moloch of Hindostan was brought out of his temple, amid the acclamations of hundreds of thousands of his worshippers. When the idol was placed upon his throne, a shout was raised by the multitude, such as I had never heard before. It con-

tinued audible for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned to the place, and behold a grove advancing. A body of men, having green branches or palms in their hands, approached with great celerity. The people opened a way for them, and when they had come up to the throne they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice like the sound of a great thunder. But the voices I now heard were not those of melody or of joyful acclamation. Their number indeed brought to my mind the countless multitude of the Revelation, but their voices gave no tuneful hosanna or hallelujah; it was rather a yell of approbation. The throne of the idol was placed on a stupendous car, about 60 feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour; his arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing lofty flags, dressed in crimson caparisons, and having bells hanging thereto, which sounded musically as they moved. I went on in the procession, close by the tower of Moloch, which, as it was drawn with difficulty, grated on its many wheels harsh as thunder. After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face with his arms stretched forward. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god, and the people threw cowries or small money on the body of the victim, in approbation of the deed. He was left to view a considerable time,

and was then carried by the hurries to the Golgotha. A woman next devoted herself to the idol. She laid herself down in the road, in an oblique direction, so that the wheels did not kill her instantaneously, as is generally the case, but she died in a few hours. Next morning, as I passed the 'Place of Skulls,' nothing remained of her but her bones. And this, thought I, is the worship of the Brahmins of Hindostan, and their worship in its sublimest degree. What, then, shall we think of their private manners and their moral principles? For it is equally true of India as of Europe—if you would know the state of the people, look at the state of the temple. The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from Juggernaut sooner than I first intended. As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the number at particular festivals, usually say that a lac of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. How can I tell, said he, how many grains there are in a handful of sand!"

The Baptist College at Serampore is a very grand and extensive building, and consists in particular of a large and valuable library, spacious lecture halls and school-rooms, and a vast public hall. Its upper rooms are approached by a broad staircase of bronze. This noble institution, which is a blessing to the district in which it stands, was founded by a most estimable and God-fearing person named William Carey. This man, who may certainly be regarded as the founder of missions in Bengal, was originally a shoemaker in England, and having acquired knowledge, he became a schoolmaster, and eventually the pastor of a small congregation of Baptists. While giving instruction to his pupils in geography, he became animated with a desire of preaching the gospel to the heathen. With the view, therefore, of carrying out a design so noble, he, in the year 1792, preached a sermon

on this subject before an assembly of Baptist ministers, in which he called upon his hearers firstly to expect great things from God, and secondly to attempt great things for God. Thus the Baptist Missionary Society was established and Carey, as an apostle of the glad tidings of salvation, was ordered to proceed to Bengal. On arriving in India, he at once applied himself to the study of the language, and so great was the proficiency which he attained, that he was enabled to proclaim to those to whom he was sent, the unsearchable riches of the Lord Jesus Christ. The funds, however, which were raised in England in support of the mission, proving inadequate, he was obliged to become, for a time, an Indigo planter. About this time two missionaries, Joshua Marshman and William Ward, were sent out as his fellow labourers in the propagation of the gospel. The British Government, however, having decided that Christianity should not be preached in those districts of Bengal which belonged to Great Britain, Carey and his companions had recourse to Serampore (which was then, as we have already stated, a dependency of the Danish crown), where they were not only kindly received by Colonel Bie, the Danish governor, but also permitted to preach. This excellent officer and good Christian died on the 18th of May, 1805, at the advanced age of seventy-five years, having administered the affairs of the settlement of Serampore during a period of forty years and upwards. He was greatly beloved by the natives, who crowded to his funeral, exclaiming, never shall we see such a master again.

We feel that we cannot sufficiently reverence the memory of this great man, for receiving under his protection three English missionaries when they were refused a home, yea, a footing, in those parts of Bengal, which were under the sceptre of Great Britain.

Carey having thus been graciously received at Serampore entered at once upon the all-important work of translating the New Testament into the language of Bengal. The year 1801 saw the completion of this great undertaking, and not

long afterwards, the Old Testament Scriptures were rendered by him into the same tongue. He did not, however, rest satisfied with the completion of these labours, but proceeded to furnish the Bengalese with a version of the New Testament in Sanscrit. Shortly after this, so renowned did Carey become as an oriental scholar, that Lord Wellesley appointed him to one of the professorial chairs in the College at Fort William. Marshman established boarding-schools, which yielded, annually, a large income, while Ward, who was a printer, realised considerable sums of money by the press. These three illustrious missionaries, however, devoted the whole of their earnings in providing copies of the Scriptures, in paying the salaries of native preachers, and in defraying the expenses of the many schools which they had established. In little more than twenty years, they had succeeded in translating the Old Testament Scriptures into six Indian languages, while those of the New Testament were made known in not less than fourteen languages. In a literary labour so great as this, they were, of course, assisted by learned natives from various parts of the East.

Carey, after a life of great usefulness and activity in his Master's service, died in India. No public monument is required to perpetuate his memory, for his name will live for ever. In the Baptist College of which he was the founder, the chair in which he used to sit and the crutches which latterly he was obliged to use in order to support his tottering steps, are still carefully preserved. In the Baptist Chapel, which is situated at no great distance from the College, our attention was directed to the pulpit from which he was accustomed to deliver his discourses to attentive native audiences. At the base of this pulpit there is a large font in which, amongst many others, the famous General Havelock was baptized by immersion.

The cemetery at Serampore is exceedingly well kept. Amongst other plants and shrubs which grow therein are six, mahogany trees, which were planted by Carey, and which are as a matter of course, most carefully preserved. This ceme-

tery was purchased it appears on the 3rd of October, 1803. Four days after its purchase, Gokool, who had been baptized some months before, died after a short illness. He was the first Christian buried here. His remains were borne to the grave resting on the shoulders of Mr. Marsham, Mr. Felix Carey, Bhyrub, a baptised Brahmin, and Peeroo, a baptised Mohammedan. As they walked in procession through the streets of Serampore, they sung a Bengalee hymn, the purport of which was salvation through the death of Christ. In this same cemetery rest the remains of Carey.

Benares, the sacred city of the Hindoos, was the place of interest to which we next directed our course. On arriving at the Rajghat station we were most kindly received and welcomed by Mr. Errington of the Baptist Missionary Society. In the company of this gentleman we crossed the River Ganges by a bridge of boats, and, after travelling by carriage a distance of four English miles, we reached Sekrole, for such is the name by which the European quarter of the city of Benares is named. Alighting from the carriage we entered Mr. Errington's house, where during our sojourn at Benares, we partook of great hospitality.

This city is evidently one of great antiquity. By the Hindoos it is said to be coeval with the birth of Hinduism. Frequent references are made to it in ancient Sanskrit literature. It was originally called Kasi, and sometimes Kasika, and not unfrequently Ksethra. This last name is said to have been derived from Kshetra Briddha, who was first rajah of Kasi, and who is supposed to have reigned one thousand six hundred years before the Christian era. It was subjugated in the year 1193, by a Mohammedan force under the command of Mohammed, Sultan of Ghor, in Afghanistan. It was eventually overrun and taken by Baber. This conqueror, however, lost it in the year 1529. It fell to the lot of the Nawab Vizier of Oude in the year 1760, that is, on the breaking up of the Empire of Delhi. And in the year 1775 it was ceded by that potentate to the Honourable East India Company.

On the morning immediately following our arrival we left Sekrole, the European quarter of the city, and visited Benares, properly so called. The streets of this city are very sinuous and narrow, and the ground over which they pass is far below the basement storey of the houses. The dwelling-houses and shops forming the streets are, with a few exceptions, constructed of stone. They are very high, have small windows, and, as a general rule, are approached by arched passages. This is a wise arrangement, as not only strong light, which is almost unendurable in a hot country, but heat and the inquisitive glances of strangers are thereby excluded. The front walls of the houses are in some instances of a dark red colour, while in other cases they are adorned with representations in bright colours either of gods, men, flowers, or animals. During the great heat of summer many of the inhabitants pass the nights on the tops of their houses.

There are erected, at frequent intervals along the banks of the river, magnificent ghauts, each of which consists of a staircase of Jowad freestone steps. At the top of these staircases there stands, in many instances, as a shelter from the sun, a highly ornamented portico. It is by these ghauts that devotees and others obtain access to the river—the sacred river—the River Ganges.

Of these ghauts the Ughneswur, Ghoosla, Madhoray, Punchgunga, Mauikurnika, Brukma, Shridur, and Dusaswumedh are perhaps the most imposing—and here we may mention that, as we were standing at the foot of the broad steps of the Madhoray Ghaut, we saw a poor woman who, being sick unto death, had been brought by her friends to die on the banks and within sight of the Ganges. This poor woman, who was dying of cholera, lay very near to the water's edge, and around her were assembled four or five sympathizing relations.

This singular custom of placing dying persons on the banks of the Ganges, in order that they may there draw their last breath, arises from the fact that the Hindoos believe that all who die in such a sacred place are sure to

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inherit unspeakable bliss. Formerly it was customary for Hindoos to place particles of the clay and drops of the water of the Ganges in the mouths of their dying relatives ; but these last-mentioned foolish practices have, for some years past, been strictly prohibited by the British Government.

At the various ghauts with which the banks of the Ganges at Benares are adorned, fakirs or Hindoo ascetics, many of whom, in regard to self-mortification and severity of life almost equal Simon Stylites, station themselves with the view of exciting the sympathy of all who pass that way and of receiving daily bread at their hands. These fakirs besmear themselves with ashes, or mud, or cow-dung, or with filth of other kinds, to such a degree as to render themselves, without exception, the most disgusting creatures imaginable.

To wash in the Ganges is regarded by the Brahmins as an act which cannot fail to procure for him who performs such an ablution inestimable blessings. The fakirs to whom we have just referred frequent the ghauts in large numbers on sacred days, in order to obtain alms from the many hundreds of devotees or pilgrims who, on such occasions, resort to the Ganges in order to bathe in its soul-cleansing and sin-forgiving waters.

And here let us not forget to observe that there are also at Benares, as is the case at Calcutta, some ghauts which are especially set apart for the burning of corpses. It was in these ghauts, too, that widows were at one time accustomed to throw themselves on the funeral pyres of their husbands, choosing not to survive those with whom they had lived in the bonds of matrimony. This singular and foolish practice was also eventually forbidden by the British Government.

Benares contains many temples in honour of Hindoo deities. The divinity, however, which is here more especially adored is Siva or Mahadeo—the creative energy. According to Wilson this sacred city is the peculiar seat of this form of worship ; the principal deity, Visweswara, is a linga, and most of the chief objects of the pilgrimage are similar



blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven lingas, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. Thus the linga or ithyphallic emblem is generally represented in all the temples.

Amongst the various fanes which we visited we may mention the temples of Bhaironath, Dandpan, Bisheswar, and Durga. The god of the first-mentioned shrine is regarded as a deified magistrate of the city of Benares and its environs, whose duty consists in keeping the city free from evil spirits. On the outer wall by which the quadrangle of this temple is enclosed are paintings, in one of which Bhaironath, attended by a dog, on which he was accustomed to ride, is supposed to be faithfully delineated. Dogs therefore are regarded, in this temple, as holy animals. Indeed, this is the only fane at Benares in which they are permitted to enter, and small images of them, made of sugar, are presented by votaries to Bhaironath as offerings of an acceptable nature. Offerings of wine, too, are presented to this deity. On each side of the porch of this temple a priest sits and waves a plume consisting of peacocks' feathers over the head of each person who enters the fane, on the supposition that by this act he dispels from their presence evils of various kinds. The principal hall of the temple is very small, and in it there stands a copper shrine, which is the resting place of the god. The idol, which has four hands, consists of sculptured stone, excepting the face, which is formed of silver. Near to the shrine a priest is stationed, whose chief duty is to besmear the foreheads of the votaries with whitish-coloured powder. The temple is adorned by a lofty spire, which is elaborately carved and decorated.

The temple of Dandpan derives its name from *danda*, a staff or stick, which it contains, and which is supposed to be the property of Bhaironath. It is regarded as the weapon by which, as magistrate of the city, he keeps those, who would otherwise be lawless, in a state of peace and sobriety. Im-

mediately in front of this baton of authority, which is made of stone, there are suspended three bells. Near to these bells, which are regarded as necessary appendages to a heathen temple, a priest sits, and, armed with a plume of peacocks' feathers, in the name of Dandpan, beats in a gentle manner, each votary who comes to worship. By this priestly act it is supposed that the votary is pardoned of all offences against law and order of which he may have been guilty. In this temple is situated the celebrated Well of Fate. At noon the rays of the sun, passing through an aperture in the walls of the building, fall upon the waters of the well, and at this hour each person who wishes to ascertain what blessings or curses the future has in store for him, visits it. Should he discover on looking into the well that his shadow is reflected on the waters, he concludes that all is well, but should he fail in this respect he concludes that he will die within a few months.

The temple in honour of the god Bisheswar or Siva, or Mahadeo, is perhaps more generally crowded by votaries than any other temple which Benares contains. This god or demon of lust, as he is called by Tieffenthaler, is the ruling god of Benares, and is represented in the temple not by an idol in the form of a man, but by a conical stone or linga. He is supposed to be supreme over all other deities, and to exercise a presiding watchfulness over the inhabitants of the sacred city of Benares. In directing the affairs of men, he is said to be assisted by Bhaironath, of whom, as the deified magistrate of Benares, we have already written, and each matter of importance is submitted to him in due form, by the latter.

Bisheswar or Siva is supposed to be very peremptory in exacting homage at the hands of his subjects, and being above all gods, is to be worshipped in the first instance. Thus, as we have already intimated, hundreds of votaries in all ranks and conditions of life, daily throng the courts of his temple, and bring offerings to his shrine. As an act of extreme devotion, they repeatedly bathe the stone linga by

which he is represented, with copious supplies of water from the Ganges, and decorate it with flowers. Offerings either of sugar, rice, or ghee are also presented to this indecent representation of a heathen deity. The building is adorned by a spire, a dome, and a tower, and as the two latter are covered with plates of copper overlaid with gold leaf, they present a most glittering appearance. The expense of gilding these copper tiles was defrayed by the late Maharajah Runjeet Singh of Lahore.

We now repaired to a neighbouring well, which is called the Well of Knowledge, and in which, as the superstitious natives believe, the god Siva resides. Tradition says, "that once on a time, no rain fell in Benares for the space of twelve years, and that in consequence great distress was experienced by the inhabitants. In order to provide water for the people, and so to relieve them from the terrible calamity which had befallen them, a *Rishi*, one of the mythical beings not exactly divine, and certainly not mortal, who, to the number of many thousands, are revered by the Hindoos—grasping the trident of Siva, dug up the earth at this spot, and forthwith there issued from beneath a copious supply of water. Siva, on becoming acquainted with the circumstance, promised to take up his abode in the well, and to reside there for ever. It is stated, moreover, that, on occasion of the destruction of the old temple of Bisheswar, a priest took the idol of the temple and threw it down for safety." This well is visited by thousands of votaries who cast therein either water of the Ganges or flowers, or other offerings of an eucharistical nature. The smell which arises from these offerings when in a state of putrefaction, is so intolerable as almost to render gazing upon the water of the well a matter of impossibility. The stone colonnade by which this well is enclosed, was erected A.D. 1828, as an act of religious merit by "Sri Maut Baija Bai," widow of Sri Maut Dowlat Rao Sindhia, Bahadoor of Gwalior.

The next object of attraction in the temple of Bisheswar, is a representation, sculptured in statuary of granite, of the

sacred bull Nandi, which is seven feet high. It was the gift of the Rajah of Nepaul, and is dedicated to the service of the god Siva, as according to tradition, it was on the back of the bull Nandi that Siva was accustomed to ride. Moreover, it was this same bull, which he sent to earth in the shape of the sage Basava to propound and encourage the worship of the linga. At the time of our visit to this temple, there were three or four sacred bulls standing in one of the corridors. They were perfectly tame, and were receiving food at the hands of many votaries. We also observed two similar animals rambling uncontrolled and unmolested through the streets, while one which was caparisoned with gay trappings, was being led by a devotee. These bulls were one and all very fat, a fact not at all surprising, as food is abundantly and gratuitously supplied to such animals by the Hindoos.

The Manikarnika Well, so greatly celebrated in Hindoo mythology, is also one of the great sights of Benares. It is visited annually by hundreds of penitent devotees, who have been taught to regard the waters which it contains, as capable of washing away all sin. This sacred well, supposed to have been formed by Vishnu, is approached, on each of its four sides, by flights of stone steps. The steps which constitute the base of each of these flights of stairs, are supposed to be solid, and to have been placed in their present position by Vishnu. On sixteen small altars, which are near to the well, devotees having presented offerings to their ancestors, descend into the well, and, while repeating prayers, wash the upper parts of their bodies with the water which it contains. As the water is very stagnant, the smell which arises from it when disturbed is almost too much for the olfactory nerves.

Of the origin of this well, the following account is contained in the *Kasi-khanda*. "The god Vishnu dug this well with his discus, and in lieu of water filled it with the perspiration of his own body, and gave it the name of Chakra-pushkarini. He then proceeded to its north side, and began to practise asceticism. In the meantime, the god Mahadeva arrived, and, looking into the well, beheld in it the beauty of a hun-

dred millions of suns, with which he was so enraptured, that he at once broke out into low praises of Vishnu, and in his joy declared that whatever gift he might ask of him he would grant. Gratified at the offer, Vishnu replied that his request was, that Mahadeva should always reside with him. Mahadeva hearing this, felt greatly flattered by it, and his body shook with delight. From the violence of the motion an earring, called Manikarnaka, fell from his ear into the well. From this circumstance, Mahadeva gave the well the name of Manikarnika. Among the epithets applied to it are those of Muktikshetra, 'seat of liberty,' and Purnasubhakaran, 'complete source of felicity.' Mahadeva further decreed that it should be the chief and the most efficacious among places of pilgrimages." Mr. James Prinsep, however, in his "Views of Benares," gives a somewhat different account of the origin of this well. He says, "After Kashi had been created by the united will of Iswur and Parbati, the two incorporated energies of the formless and quality-less Bruhm, the active pair determined to give their paradise the benefit of an inhabitant, and Poorooshotama (the supreme male, Vishnoo) became manifest. Shiva gave him instructions how to behave himself, and left him to his own meditations; thereupon, as a first exploit, with his chakra or discus he dug the tank denominated, from its origin, the Chakr-pushkarni. He then engaged in the usual course of austerity, at the sight of which Shiva shook his head in astonishment, and one of his earrings fell; whence the name of the ghat Manikarnika (jewel of the ear). Vishnoo upon this spot also obtained as a boon from Mahadeo, the privilege which Kashi enjoys of giving *mookti* or emancipation to all objects, especially to those who bestow gifts, erect lingas, and do not commit suicide within the holy precincts."

The Durga Kund Temple, also a holy place to which many votaries wend their way, stands in honour of Durga, the wife of Siva. Persons who have sick and dying relatives offer goats in sacrifice on the altar of this goddess. They are moved to do so by a belief that this deity rejoices in the

sickness and death of men, women, and children, and that she can only be prevailed upon to restore the sick to health, and so defer the hour of their dissolution by the sacrifice of a goat or buffalo. Bloody sacrifices, however, are for other reasons offered to this goddess by her votaries. Thus, for example, at the time of our visit to the temple, a labourer, who was leading two kids, entered, and upon being asked by our companion, why he had brought the two young goats, he replied that having no situation it was his intention to offer them in sacrifice to Durga, a goddess who delights in blood, with the view of propitiating her and obtaining through her divine interposition, daily employment.

It is in this temple that several hundreds of monkeys find food and shelter. These animals are regarded in the light of so many gods and goddesses, and as such are permitted to roam wherever their inclinations may lead them. As we were driving to this temple, we met on the high road, long ere we had reached our destination, several of these sacred animals. Some of them were perched on the tops of the adjacent houses or walls, while not a few were sporting in the high road. It is in the temple itself, however, that they are found in very large numbers. This is, in a great measure, owing to the fact that they are there fed, as an act of religious merit, by devotees and others who have occasion to invoke the blessings of Durga. This fane, though small, is very neat, and as Durga is supposed to ride occasionally on the back of a lion, there are placed within the entrance porch of the temple for her service two crouching lions sculptured in stone. In this same fane, there hangs a bell, which was dedicated to the service of Durga, so say the natives, by an English magistrate of Mirjapore. The name of the donor is, if we mistake not, engraved on the rim of the bell. The story respecting this gift, as related to us, may be very briefly told. The magistrate in question having been caught in a very severe squall, when crossing the Ganges, and having in consequence been exposed to great danger, vowed that, if preserved, he would dedicate a bell to Durga. Let us hope

that this extraordinary story is not true. Is it, indeed, credible that an English magistrate—a Christian professedly—should present an offering to a pagan goddess?

Amongst other shrines the mosque of Aurungzebe is worthy of notice. It is adorned by two graceful minarets, each of which is one hundred and fifty feet high. Their summits are approached by narrow winding staircases. It is from the tops of these very graceful towers that the muezzins, by uplifted voices, summon, five times daily, the faithful to prayers. This mosque is erected on a broad and elevated platform or daïs near to the Madhoray Ghaut, and it occupies the site on which the temple of Bindh Madhu or Vishnu formerly stood. This building was rased to the ground by Aurungzebe, and with the view of signalling the triumph of Mohammedanism over Brahminism, he erected this large mosque on the same site. He proceeded moreover, to add insult to injury by building his mosque, in a great measure, of the very materials of which the temple of Vishnu was formed. This circumstance accounts for the singular feature of a row of Hindoo columns being placed in the front elevation. This mosque is, as a matter of course, a source of great annoyance to the Hindoos, as it reminds them of the defeat which they sustained at the hands of Aurungzebe, and of the destruction, by that Mohammedan conqueror, of their former temple. The Mohammedans have long desired to build a gateway in front of the mosque, but the Hindoos very strongly object to such a proceeding. The followers of the prophet, very wisely, do not push the matter. Were they to do so, the sacred city of the Hindoos would speedily become an arena of bloodshed and atrocities unparalleled.

The Buddhist ruins at Sarnath proved very interesting to us. We were accompanied to them by Mr. Sherring, whose great archæological knowledge was of much service to us. They consist not only of two towers, which are situated at a distance of half a mile from each other, but of the dilapidated walls and foundations of buildings, which, for many ages were covered with earth. Of the great tower the following inte-

resting account is furnished by the pen of Major-General Cunningham :—

“The Buddhist Stupa, called Dhamek, is a solid round tower, ninety-three feet in diameter at base, and one hundred and ten feet in height about the surrounding ruins, but one hundred and twenty-eight feet above the general level of the country. The foundation or basement, which is made of very large bricks, has a depth of twenty-eight feet below the level of the ruins, but is sunk only ten feet below the surface of the country. The lower part of the tower, to a height of forty-three feet, is built entirely of stone from one of the Chunar quarries; and with the exception of the upper five courses, the whole of this part of the building is a solid mass of stone, and each stone, even in the very heart of the mass, is secured to its neighbours by iron cramps. The upper part of the tower is built entirely of large bricks, but, as the outer facing has long ago disappeared, there is nothing now left to show whether it was formerly cased with stone, or only plastered over, and coloured to imitate the stonework of the lower portion. I infer, however, that it was plastered, because the existing stonework terminates with the same course all round the building, a length of two hundred and ninety-two feet. Had the upper part been cased with stone, it is scarcely possible that the whole should have disappeared so completely that not even a single block out of so many thousands should not remain in its original position. In one part I observed some projecting bricks, which appeared very like the remains of a moulding at the base of the dome. On the top I found a small brick cap, eight feet in diameter, and only four feet high.

“From its size, I infer that this was the ruin of the base of a small pinnacle, about ten feet square, which most probably once supported a stone umbrella. I infer this because the figures of Buddha, the Teacher, are usually represented as seated under an umbrella.

“The lower part of the monument has eight projecting faces, each twenty-one feet six inches in width, with inter-



vals of fifteen feet between them. In each of the faces, at a height of twenty-four feet above the ground, there is a semi-circular headed niche, five and half feet in width, and the same in height. In each of the niches there is a pedestal, one foot in height, and slightly hollowed on the top, to receive the base of a statue, but the statues themselves have long disappeared, and I did not find the fragment of one in my excavation at the base of the monument. There can be little doubt, however, that all the eight statues represented Buddha, the Preacher, in the usual form, with his hands raised before his breast, and the thumb and forefinger of the right hand placed on the little finger of the left hand, for the purpose of enforcing his argument. Judging by the dimensions of the niches, the statues must have been of life size.

“From the level of the base of the niches, the eight projecting faces lessen in width to five feet at the top, but the diminution is not uniform, as it begins gradually at first, and increases as it approaches the top. The outline of the slope may have been, possibly, intended for a curve, but it looks much more like three sides of a large polygon. Around the niches, seven of the faces are more or less richly decorated with a profusion of flowering foliage. The carving on some of the faces has been completed, but, on others, it is little more than half finished, while the south face is altogether plain. On the unfinished faces, portions of the unexecuted ornamentation may be seen traced in outline by the chisel, which proves that in ancient times the Hindoos followed the same practice as at present, of adding the carving after the wall was built.

“On the western face, the same ornamentation of flowing foliage is continued below the niche; and, in the midst of it, there is a small plant tablet, which can only have been intended for a very short inscription, such, perhaps, as the name of the building. A triple band of ornament, nearly nine feet in depth below the niches, encircles all the rest of the building, both faces and recesses. The middle band, which is the broadest, is formed entirely of various geometrical figures, the

main lines being deeply cut, and the intervening spaces being filled with various ornaments. On some of the faces, where the spaces between the deeply-cut lines of the ruling figures are left plain, I infer that the work is unfinished. The upper band of ornamentation, which is the narrowest, is, generally, a scroll of the lotus plant, with leaves and buds only, while the lower band, which is also a lotus scroll, contains the full-blown flowers, as well as the buds. The lotus flower is represented full to the front, on all the sides except the south-south-west, where it is shown in a side view, with a Chakwa or Brahmani goose seated upon it.

"This, indeed, is the only side on which any animal representations are given, which is the more remarkable, as it is one of the recesses, and not one of the projecting faces. In the middle of the ornament there is a human figure seated on a lotus flower, and holding two branches of the lotus in his hands. On each side of him there are three lotus flowers, of which the four nearer ones support pairs of Brahmani geese, while the two farther ones carry only single birds. Over the nearest pair of geese, on the right hand of the figure, there is a frog. The attitudes of the birds are all good, and even that of the human figure is easy, although formal. The lotus scroll, with its flowing lines of graceful stalk, mingled with tender buds, and full blown flowers, and delicate leaves, is very rich and very beautiful. Below the ornamental borders there are three plain projecting bands.

"The breadth of one projecting face and of one recess is thirty-six feet six inches, which, multiplied by eight, give two hundred and ninety-two feet as the circumference, and a trifle less than ninety-three feet as the diameter.

"Near the top of the north-west face there are four projecting stones, placed like steps, that is, they are not immediately over each other, and above them there is a fifth stone, which is pierced with a round hole for the reception of a post, or, more probably, of a flag-staff. The lowest of these stones can only be reached by a ladder, but ladders must have been always available if, as I suppose, it was customary on stated

occasions to fix flags and streamers on various parts of the building, in the same manner as is now done in the Buddhist countries of Burmah and Ladak.

"On the 18th January, 1835, my scaffolding was completed, and I stood on the top of the great tower. On cutting the long grass, I found two iron spikes, each eight inches long, and shaped like the head of a lance. On the following day I removed the ruined brick pinnacle, and began sinking a shaft or well, about five feet in diameter. At three feet from the top I found a rough stone, twenty-four inches by fifteen inches by seven inches, and, on the 25th January, at a depth of ten and a half feet, I found an inscribed slab, twenty-eight inches and three-quarters long, thirteen inches broad, and four inches and three-quarters thick, which is now in the Museum of the Bengal Asiatic Society. The inscription consists of the usual Buddhist formula of profession of faith, beginning with the words, 'Ye Dhamma hetu prabhava,' &c., of which translations have been given by Mill, Hodgson, Wilson, and Burnouf. The following is Hodgson's translation, which has received the approval of Burnouf. Of all things proceeding from cause, their causes hath the Tathagata (Buddha) explained. The Great Sramana (Buddha) hath likewise explained the causes of the cessation of existence. The letters of this inscription, which are all beautifully cut, appear to me to be of a somewhat earlier date than the Tibetan alphabet, which is known to have been obtained from India in the middle of the seventh century. I would, therefore, assign the inscription, and, consequently, the completion of the monument, to the sixth century.

"On the 22nd January I began to excavate a horizontal gallery on the level of the top of the stonework, and, on the 14th of February, at a distance of forty-four feet, the gallery joined the shaft, which had been sunk from above. As I now found that the upper course of stone was only a facing, I sank the gallery itself down to the level of the stone-work, and continued it right through to the opposite side. I thus discovered that the mass of the inner stone-work was only thirty-

three feet in height, while the outer stone-work was forty-three feet. In the middle, however, there was a pillar of stone-work, rising six feet higher than the inner mass. This was, perhaps, used as a point from which to describe the circle with accuracy. Small galleries were also made to reach the tops of the east and west faces, but nothing was discovered by these works.

“The labour of sinking the shaft through the solid stone-work was very great, as the stones which were large (from two to three feet in length, eighteen inches broad, and twelve inches thick) were all secured to each other by iron cramps. Each stone had, usually, eight cramps, four above and as many below, all of which had to be cut out before it could be moved. I therefore sent to Chunar for regular quarrymen to quarry out the stones, and the work occupied them for several months. At length, at a depth of one hundred and ten feet from the top of the monument, the stone gave place to brick-work, made of very large bricks. Through this the shaft was continued for a further depth of twenty-eight feet, when I reached the plain soil beneath the foundation. Lastly, a gallery was run right through the brickwork of the foundation immediately below the stone-work, but without yielding any result.” The remark of Major-General Cunningham, that the antiquity of the Buddhist tower may be judged of from its form, is worthy of great attention, for, if his observations be just,—and it must be confessed few men have had the same extensive experience in exploring Buddhist remains in India,—it would be an ascertained fact that the large tower at Sarnath could not date from earlier but from later Buddhist times. The oldest kind of tower, such as those existing at Sanchi and Satdhara, was, he says, “a simple hemisphere.” The epoch of these two was, he conjectures, the middle of the sixth century B.C. “The next, in point of antiquity, are the topes (towers) around Bhilsa, which contain the relics of Asokas missionaries, and of the venerable Mogaliputra, who conducted the proceedings of the Third Synod. In these, which were built in the end of the third century B.C., the

dome is raised a few feet above the basement by a cylindrical plinth. The third class of topes are those represented in the Sanchi bas-reliefs, which date between 19 and 37 A.D. In these the hemisphere is placed upon a plinth of equal height, so that the centre of the dome is the centre of the whole building. Six representations of this kind of tope occur among the Sanchi bas-reliefs. The topes in Afghanistan are, mostly, of this shape. In the latest topes, of which Sarnath, near Benares, is a magnificent specimen, the plinth is equal in height to the diameter of the hemisphere. From these remarks it is evident that the age of almost every tope may be obtained, approximately from the shape, the most ancient being a simple hemisphere, and the latest a tall round tower, surmounted by a dome."

From Benares we proceeded by railway, the usual mode of travelling, to Allahabad. At Sirsa Road,—for such is the name of the station at which we last stopped before reaching Allahabad,—our Chinese servant was unfortunately left behind. He had been walking to and fro on the platform of the station, utterly regardless of the ringing of the time bell, when, to his great astonishment, he observed the train was in motion. He made an attempt to regain his carriage, but in this endeavour he was frustrated by the railway porters, who, apprehensive of his falling into danger, seized him and held him back. As the train was moving onwards we heard shrieks of despair, and at once concluded that they were the cries of our Chinese servant. On our arrival at Allahabad we missed him, and were then told by the guard of the train that he had been left behind. As the train in which we travelled on this occasion was the last train of the day, we could not hope to see our domestic until the following morning. Shortly after the day had dawned he arrived, looking very much ashamed of himself. We were glad, however, to learn that he had been most kindly treated by the railway officials at Sirsa Road, the place of his detention.

Allahabad, a city founded by Hindoos at the confluence of the Ganges and the Jumna, is regarded as a place of no ordi-

uary sanctity. The streets by which the city is intersected are broad and well macadamised. On each side thereof large trees are planted, which not only form fine avenues, but also a shelter from the sun. The place is rendered still further attractive by several handsome villas and bungalows, each of which stands in its own ornamental grounds. The Jumna Musjid, or Great Mosque, which is well situated on the banks of the Jumna, is a stately-looking edifice. It is, however, very plain and simple, being utterly devoid of ornamentation. When the province, of which Allahabad is the capital, fell into the hands of the British, this mosque was set apart as the residence of the general in command of the forces. Eventually it was converted into an assembly room, but now it is used by the Mohammedans, as was originally intended, as a place of religious worship.

The fort built by Akbar, and who named the city in which it stands Allahabad, or the city of Allah, is very interesting. It is constructed of red freestone, is in point of circumference two thousand five hundred yards, and is said to have cost 1,750,000*l*. Of this fortification Heber says, "It has been a very noble castle, but has suffered in its external appearance as much as it has probably gained in strength by the modernisation which it has undergone from its present masters, its lofty tower being pruned down with bastions and cavaliers, and its high stone ramparts topped with turf parapets, and obscured by a green sloping glacis. It is still, however, a striking place, and its principal gate, surmounted by a dome with a wide hall beneath, surrounded by arcades and galleries, and ornamented with rude but glowing paintings, is the noblest entrance I ever saw to a place of arms." An old palace, which contains, apparently, several apartments, and of which some are intersected by three rows of columns, constituting three adjoining arcades, has been especially set apart as a place of residence for officers in command. The arsenal, which is situated in the fort, contains, or did contain, arms for 30,000 men. In one of the courts stands an ancient stone column, forty-two feet seven inches high, and which is called

the war club of Bhim Sen, a hero to whom many references are made in the mythological writings of India. Upon it are engraved two Sanscrit inscriptions. No Oriental scholar, however, has thus far succeeded in rendering them into English. The serai of Khusru, the unhappy and unfortunate son of Jehangir, is also a place of great interest. It is a very spacious quadrangle, which is enclosed by an embattled wall, and contains several chambers, which are especially prepared for the gratuitous reception of wayfarers. Attached to this place is a large garden, in which three mausoleums, conspicuous for the richness and elegance of their architecture, are contained. Each is surmounted by a massive marble dome. They contain respectively the remains of the princes Purvez, Khusru, and the Begum Jehangir.

On leaving Allahabad, we directed our course to Lucknow, a city which was, for many years, famous for its commerce and the wealth of its citizens. It is situated on the right bank of the navigable River Goomtee, and occupies a site on which formerly stood sixty-four villages. The names of these villages still remain fresh in the memories of men, owing to the fact that they have been applied to certain Mohultas. Fizabad was formerly the capital of Oude, but in the year 1775, that is, on the accession of Nawab Ausufood-deen-dowlah, it was deprived of the rank and dignity which attach to the metropolis of a kingdom, and the honours in question was transferred to Lucknow.

At one period of time, Lucknow consisted of houses which were, in a great measure, constructed either of brick-work or stone, and which were three or four stories in height. The streets, though narrow, were very picturesque, and were daily crowded by well-dressed and respectable-looking citizens. Now, however, the reverse is the case. This melancholy change is, of course, owing to the rebellion which, in the years 1857 and 1858, so greatly disturbed the peace and good order of the Indian empire.

The River Goomtee, on the banks of which the city stands, is navigable upwards for many miles above the town,

and downwards through its whole course, to its confluence with the Ganges. It is spanned at Lucknow by three bridges, of which the first is called Bruce's bridge; the second, the iron bridge; and the third, the stone bridge. The first of these bridges is so called in consequence of its having been erected under the directions and supervision of Mr. Bruce, who, at that time, 1865-66, was municipal engineer. In the year 1870, one of the wing piers, owing to the overflowing of the waters of the Goomtee, gave way. The damages sustained were afterwards repaired, and the bridge was once more thrown open to traffic. Grave doubts, however, as to the stability of this bridge are still seriously entertained by many of the citizens of Lucknow. That portion of the river which it spans was formerly crossed by means of a bridge of boats.

The iron bridge is a graceful structure, and was manufactured in England in 1816, at the expense of King Saadut Ali Khan. This monarch, however, having quitted this transitory scene before the arrival of the bridge, the work of erecting it was not entered upon in consequence of a reluctance on the part of the reigning sovereign to complete a work which had been designed by his predecessor. At the end of the thirty years ensuing, a prince named Mohammed Ali Shah, succeeded to the throne, and as he had none of the superstitious feelings which so characterised his predecessor, he at once proceeded to complete the great work which had been conceived and partially entered upon by Saadut Ali Khan. The British force, in its retreat from Chirhutt, availed itself of this bridge, and it was here, too, that many of the rebels, when in hot pursuit of the fugitive force, were cut down by artillery stationed at the Residency. But let us conclude these remarks by observing that the stone bridge, which is a very picturesque and substantial structure, was erected in the year 1780 at the expense of Nawab Ausuf-ood-dowlah.

But let us now give our attention more particularly to the city of Lucknow. It contains many objects, which travellers



and tourists will find to be deep in point of interest and rich in historical association. Having purchased the Lucknow Album as a guide-book,—an excellent work by Darogha Ubbas Alli, assistant municipal engineer,—we entered once more upon the interesting work of sight-seeing. The first place to which we had recourse was the Aulum Bagh, formerly the garden residence or summer resort of the Nawab Khas Mehal, queen of the ex-King Wajid Ali Shah. When the peace of Lucknow and its environs was disturbed by rebellious troops, this garden was, for some time during the mutiny, a stronghold of seditious soldiers. It succumbed, at length, to an attack which was made upon it by General Havelock, and was converted by that officer into a hospital for the service of the sick and wounded of the British army. It was here, too, that the remains of Havelock were interred. On the monument which stands to perpetuate his memory is recorded the following most fulsome inscription :—

“ Here Rest the Mortal Remains of  
Henry Havelock,

Major-General in the British Army, and Knight Commander of the Bath, who died at Dilkoosha, Lucknow, of dysentery, produced by the hardships of a campaign, in which he achieved immortal fame, on the 24th of November, 1857. He was born on the 5th of April, 1795, at Bishopwearmouth county Durham, England.

“ Entered the army in 1815, came to India in 1823, and served there with little interruption until his death. He bore an honourable part in the wars of Burma, Afghanistan, the Maharatta campaign of 1843, and the Sutlej of 1845–6. Retained by adverse circumstances, during many years, in a subordinate position, it was the aim of his life to prove that the profession of a Christian is consistent with the fullest discharge of the duties of a soldier.

“ He commanded a division of the Persian Expedition of 1857. In the terrible convulsion of that year, his genius and character were at length fully developed and known to the

world. Saved from shipwreck on the Ceylon coast by that Providence which designed him for yet greater things, he was nominated to the command of the column destined to relieve the brave garrison of Lucknow. This object of almost superhuman exertions, he, by the blessing of God, accomplished, but he was not spared to receive on earth the reward so dearly earned; and the Divine Master whom he served saw fit to remove him from the sphere of his labours in the moment of his greatest triumph.

“He departed to his rest in humble, but confident expectation of far greater rewards and honours than those which a grateful country was anxious to bestow on him. The skill of a commander, the courage and devotion of a soldier, the learning of a scholar, the grace of a high-bred gentleman, and all the social and domestic virtues of a husband, father, and friend were blended together, strengthened, harmonised, and adorned by the spirit of a true Christian—the result of the influence of the Holy Spirit on his heart, and of a humble reliance on the merits of a crucified Saviour.

“ ‘ I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me on that day ; and not to me only, but to all those that love his appearing.”

“ ‘ His ashes in a peaceful urn shall rest ;  
His name a great example stands, to show  
How strangely high endeavours may be blessed,  
When piety and valour jointly go.’

“ This monument is erected by his sons, widow, and family.”

It was not until we had read this flattering epitaph that we began to question the greatness of Havelock's character. For we naturally felt that a panegyric so eulogistic, and evidently coming, too, from the pen of his own family, must have been written in defence of defects unknown to us.

From the Aulum Bagh we drove to the dilapidated and

apparently deserted palace of Bebeapore. This building was, formerly, the country residence of Nawab Ausuf-ood-dowlah, a sovereign who removed the seat of government from Fazabad to Lucknow, and thus made it the capital city of the kingdom of Oude. Attached to the palace was a small park, in which game was preserved for the pastime of the king and his friends. The palace, as we have intimated, is now in ruins, and the park, it is said, has become the lair of wild animals. The only historical association with which this palace is connected was the deposition of Wuzeer Ali\* and the enthronement of his successor, Nawab Saadut Ali Khan.

On our way from Bebeapore towards Lucknow, we called at the Welaite Bagh, which was formerly a royal pleasure garden, and received much care and attention at the hands of King Naseer-ood-deen Hyder. It was here, that this monarch, together with various members of his court, used to resort occasionally for repose and recreation. Since the days of King Naseer it has fallen greatly into decay.

The Dilkoosha was the next place of interest in our line of march. This once beautiful residence owes its foundation to Saadut Ali Khan. The grounds in which it stands were, at one time, occupied by brush wood; in obedience, however, to the commands of Saadut Ali Khan, the brush wood was cleared away and the space which it had covered was converted into a large deer park. It was here that the ladies of the court of Oude were accustomed to pass the summer months. In 1857, this place was held by the rebels in great force. It was at length captured by a British force, consisting of 6 detachments of the 5th Fusiliers, the 64th Foot, and the 78th Highlanders, under the command of Lieutenant-Colonel Hamilton. Here Sir Henry Havelock died on the 24th November, 1857. Beyond the walls are the tombs of Lieutenant W. Paul, 4th Punjaub Rifles, and Lieutenant C. R. Dashwood, 18th B.N.I.

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\* Wuzeer Ali retired to Benares, at which place he murdered Mr. Cherry, the British agent, and other Englishmen.

We were now attracted to that haughty pile of buildings known as La Martiniere College. The founder of this noble and useful institution was a Frenchman named Claude Martin. This extraordinary man was born at Lyons in 1735, and, enlisting as a soldier in the French Army, he embarked for India under Count Lally, in 1758. In the wars with the British, which immediately followed his debarkation, he showed great gallantry. On the surrender of Pondicherry he joined the British Army, in which service he eventually attained the rank of Major-General. He afterwards entered the service of the King of Oude, and being permitted, also, to follow the occupation of a hawker and trader, he acquired a colossal fortune. He died in the year 1800, having bequeathed the greater portion of his immense wealth to charitable purposes.

The college, La Martiniere, of which he was the founder, was established in 1840 according to the tenor of his will, and in 1860 it was affiliated with the University of Calcutta. It consists of two departments, in one of which European youths, and in the other native youths, are instructed in every branch of useful learning. The building is one of a most imposing nature, and so elaborate in all its details, as almost to beggar description. Near to it there stands a lofty fluted pillar, from the summit of which an extensive view of the surrounding country is obtained.

The remains of General Claude Martin were buried in a vault beneath the college, to which access is obtained by a stone staircase. Sometime during the rebellion of 1857-58, the mutineers in the hope of finding treasure, opened this vault. In a fit of rage, the result of disappointment, they scattered the bones of the general to the winds. But, however, when the rebels had been dispersed, portions of these human remains were discovered and reinterred in the vault from which they had been so ruthlessly removed. Over the tomb there is placed a monument of white marble, bearing the name of the departed one.

The Sekunder Bagh next claimed our attention. This

place, which is now in ruins, was built by Wajid Ali Shah, and presented by him to his favourite wife, Sekunder Mahal. Hence its name. It is enclosed by a high wall, and formed at the time of the mutiny a stronghold for the rebels. A breach having been made in the walls by Captain Blunt's troop of Horse Artillery and Captain Travers' Royal Light Field Battery, the 93rd Highlanders and detachments of the 53rd Foot, and 4th Punjaub Rifles rushed through the breach into the Bagh, and bayoneted upwards of two thousand rebels. The resistance on the part of the mutineers was very desperate. Indeed they fought until there were but a few of their force remaining. Thus the Sekunder Bagh as the arena on which more than two thousand rebels were put to death, by British soldiers, has acquired a great notoriety in the annals of Indian history.

Near to the Sekunder Bagh is the shrine called the Kuddum Rasool. It is a place of great sanctity, and was erected by King Ghazee-ood-deen Hyder. The sanctity by which it is invested is owing, in a great measure, to the fact, or supposed fact, that it contains a stone on which is an impression of the foot of Mahomet. This stone, it is said, was brought from Mecca and deposited in the shrine by a pilgrim of great piety and learning. There are, however, not a few persons who contend that the relic in question was removed from this place by sacrilegious hands, and deposited elsewhere. This shrine was occupied for a short period, at the time of the rebellion by a band of mutineers. It is surely needless for us to state that it speedily fell before an invading British force.

The Najuf Ashruf or Shah Najaf is a mausoleum, which King Ghazee-ood-deen Hyder ordered to be erected as a resting place for his mortal remains. It is enclosed by a wall, and afforded in this and other respects, a place of defence for the mutineers. It was captured by the Naval Brigade, under the command of Captain Sir William Peel. The sailors, headed by Peel, scaled the walls of the mausoleum, and, falling into the very midst of the enemy, literally cut them to

pieces by means of cutlasses. The place was afterwards garrisoned by British soldiers, under the command of Lieut.-Colonel A. Hope, C.B.

The Mote Mahal, which was erected by Nawab Saadut Ali Khan, was evidently intended, so far as its name implies, as a seraglio, but for that purpose, so far as we can learn, it never was used. It is connected with a range of buildings which are respectively known as the Mubark Munzil and the Shah Munzil. In the last-mentioned building, it was customary for the king to witness bull fights and tiger fights. The Mote Mahal, which was enclosed by a high wall, was in the year 1857 fortified by the rebels. It was stormed and captured by Sir John Campbell. Amongst the slain on the side of the British were Brigadier-General Cooper, commanding the Artillery, Lieutenant Crumb, Madras Artillery, Dr. Bartram, and Colonel Campbell. It is now the property of the Maharajah of Bulrampore.

The Khoorshaid Munzil, a building which was commenced in the reign of Saadut Ali Khan, and completed in the reign of Ghazee-ood-deen Hyder, was also, for a time, a stronghold of the rebels. Having been bombarded for several hours, it was at length stormed and captured by the Naval Brigade, and detachments from the 90th and 53rd Regiments of Foot. It was within the walls of this building that the three generals, Outram, Havelock, and Campbell, met together, and shaking hands, congratulated each other on the great success which, despite the number of the enemy, and the strength of his strongholds, had crowned their arms. What object the kings of Oude had in view when they erected this building no one can divine. It is now the Martiniere Girls' School.

We now visited with feelings of deep sympathy and profound interest the monument which has been erected, not only to perpetuate the memory of the European captives who were massacred at Lucknow, but to mark, at the same time, the plot of ground on which this cruel and bloody deed was perpetrated. The victims were Mrs. Green, Mrs. Rogers, Miss Jackson, Sir Mountstuart Jackson, Captain Patrick Orr, Lieu-

tenant Burns, Mr. Carew, Mr. J. Sullivan, Sergeant Morton, and others. The personage at whose command these unfortunate men and women were put to death in cold blood, was the Rajah Jey-lal Singh. This wicked prince had the cold-heartedness to witness the slaughter of these unoffending persons. A few years afterwards he was apprehended, and on the undoubted testimony of several of his own people, was convicted of this diabolical crime. He was, eventually, executed in sight of the very place where he had stained his hands in the blood of others. His wife, upon hearing of the capital punishment which was about to be visited on him, offered, with the view of procuring a commutation of his sentence, the sum of five lacs of rupees. This singular offer, however, was, we need scarcely add, rejected with scorn, on the part of those to whom it was made.

The great palace of King Wajid Ali Shah is well worthy of a visit. This monarch, being ambitious to have a palace equalling, if not surpassing in point of grandeur all other palaces, laid the foundation stone of this building in the year 1850, and it was completed, in a comparatively short period of time, at a cost of one million pounds sterling. The principal part of the palace comprised the great rectangle, the buildings surrounding which could accommodate a thousand mehals, or queens. There were many other detached buildings forming part of the palace, each of which was provided with a private garden of its own, the whole being enclosed by a high wall. The gardens in the centre of the square were most tastefully laid out, and adorned with innumerable fountains; the walks were lined with classic statuary; the surrounding buildings were sumptuously furnished and richly decorated with large chandeliers, girandoles, wall-brackets, furniture elaborately mounted in silver and gold, embroidered curtains, cashmere tapestry; and everything, in fact, calculated to add to the splendour of an oriental court, was brought into requisition, no matter what the cost, or from what distance the articles had to be brought.

At the time of the mutiny this palace was strongly forti-

fied by the rebels. It fell, however, before a force of British troops, who, so soon as they had gained an entrance into the building, showed no mercy to the many luckless mutineers whom they found therein.

We, in the next instance, visited two mausoleums of great size and grandeur, one of which contains the mortal remains of Nawab Saadut Ali Khan, and the other those of his queen, Moorshed Zadi. These mausoleums, which were erected by King Ghazee-ood-deen Hydër, in order to receive the bodies of his royal parents, are noble structures, and while they serve as receptacles for the dead, they stand as monuments of the filial piety of Ghazee-ood-deen Hyder.

Near to these royal tombs is a square, called Huzrut Bagh, where, in a secret subterranean passage, treasure belonging to the royal family of Oude, and exceeding in amount one million pounds sterling, was found concealed by Major Banks. This treasure was confiscated, of course, by the British Government.

The Kaiser Pussund, or House of Cæsar's pleasure, is the place in which Sir Mountstuart Jackson and other British captives were confined from the time of their capture until the hour in which they were publicly and cruelly murdered, in obedience to the imperious commands of Rajah Jey-lal Singh. This building, which was, at one time, the residence of Roshun-ood-dowlah, Prime Minister of Oude, and afterwards the palace of Maushoo-kos Sultan, a favourite queen of King Wajid Ali Shah, is now a British Government building. That is, its spacious chambers are, respectively, the offices of the treasurer, superintendent of police, city magistrates, and others.

Some very imposing structures on the right bank of the Goomtee, next demanded our attention. They are of a very mixed style of architecture, and are distinguished by the name of Chutter Munzil. This name is given to them in consequence of the chatter or umbrella, which, coated with gold, and rising to a great height above the principal building, literally glistens under the rays of the sun. These



palatial buildings were erected at a very considerable cost, by King Naseer-ood-deen Hyder, as a zenana for his many queens. They also formed a stronghold for the rebels, and it was not until they had been severely cannonaded that they finally succumbed. Of these structures, one is now the United Service Club, and the other a nisi prius court.

Near to this place is a building, which was used by the Kings of Oude as a throne room, a coronation hall, and a reception hall. It is called, in consequence of the red stone of which it is built, Lal Baradurree, and is famous on the pages of Indian history for a very warm debate which took place within its walls, in regard to the Oude succession, between Naseer-ood-dowlah, the rightful heir, and Monna Jan, the Pretender. The latter used every argument and every artifice to induce the British Resident, Colonel Lowe, who was present on the occasion, to acknowledge his right to the throne. All, however, proved in vain. The followers of the Pretender becoming, in consequence, greatly enraged, threatened to usurp by force of arms that which belonged neither to them nor their master. Colonel Lowe, quickly perceiving this disturbed and threatening aspect of affairs, immediately gave orders for the destruction of the building by cannon. This command so greatly alarmed the Pretender and his mother, Badsha Begum, and all their adherents, that they one and all rushed from the hall, leaving Naseer-ood-dowlah in full possession of his rights.

It was in this hall, too, that Lord Canning on his entry, after the suppression of the rebellion in Lucknow, held a very grand durbar, or *levée*. All the nobles of Oude, each attired in the robes of his order, were present on the occasion, and were informed in the most unmistakable terms that Britons were in future to be their rulers.

The "Baillie Guard," to which we now hastened, proved a source of great interest. The name of Baillie Guard is applied to this building in consequence of the gate by which it is approached, having been the port or barracks of the British Resident's official escort of troops, during the period that

they were commanded by Colonel Baillie. The mansion, now a heap of ruins, to which access is obtained by this gate, was built in the year 1800, by Nawab Saadut Ali Khan, as the official quarters of the British Resident at his court; and Colonel Baillie was, it appears, the first officer that ever commanded the Resident's escort of troops. The mutiny at Lucknow began on the 30th of May, 1857, in the Muvriaon cantonments. Preparations were, therefore, at once entered upon by the British force, with the view of rendering the Residency impregnable. The entrance gate was not only stocked up by means of sand bags, but strengthened, at the same time, by strong barricades. This post, one of great importance, was then placed under the charge of Lieutenant Aitkin, of the 13th Native Infantry, and the few men of that regiment who had remained true and faithful to their colours. In the under-ground rooms of the residency the women and children of Her Majesty's 32nd Regiment of Foot were lodged, these vaults being regarded as more or less proof against the inroads of shot and shell. A report having reached the brave garrison of the Residency that the rebels had advanced as far as Chinhutt, which is at a distance of eight English miles from Lucknow, it was resolved that a part of the garrison should at once march to that place, with the view of destroying them. Accordingly, on the 30th of June, a British force, consisting of a small body of infantry, a few members of an irregular or volunteer cavalry corps, some field guns, and an eight-inch howitzer, drawn by an elephant, went forth, under the command of Lieutenant-Colonel Inglis and Sir Henry Lawrence, to meet the enemy, in the neighbourhood of Chinhutt. The astonishment of this very inadequate British force was indeed great when it discovered that the enemy could boast of an army of infantry, cavalry, and artillery, estimated at sixty thousand strong. Moreover this army of rebels was not only well drilled, but was under the command of officers altogether capable of directing its movements. No time, however, was to be lost, and with the view of checking the enemy's advance a most spirited charge was

made upon him by the volunteer cavalry. He was, for a moment, surprised, but on recovering himself, he made an attempt to outflank the small band of British troops. This endeavour having been perceived, the British felt it prudent to beat a retreat, which they accomplished, having left, however, amongst the slain, Colonel Case, and nearly one hundred men of Her Majesty's 32nd Regiment of Foot. The retreating force having reached the Baillie Guard in safety, though hotly pursued, the siege of that place, on the part of the rebels, at once commenced, and continued with almost unabated vigour from the 30th of June to the 25th of the following month of September. The cannonade generally began each day at dawn, but towards noon it was not so active. In the afternoon, however, it was resumed with unabated vigour.

On the 2nd of July, the third day of the siege, Sir Henry Lawrence, while sitting in a room situated on the north-east corner of the building, was mortally wounded, and died after three or four days of great suffering. In his last moments he begged that no epitaph, except the following, should be inscribed on his tomb.

Here lies Henry Lawrence,  
*Who tried to do his duty ;*  
May The Lord have Mercy on his Soul.

In one chamber, six soldiers of the 32nd Regiment were buried in ruins, the walls of the apartment in question having been so weakened by the cannonading of the enemy as to suddenly fall upon them. Of these six men, two only were found alive on the removal of the ruins. The rebels, however, did not confine their labour to cannonading, but formed mines at all points, which were met with countermines on the part of the besieged, and exploded. Moreover, they made, but without success, frequent attacks upon the Residency. On the 25th of September, the relieving force arrived, and shortly after the flight of the rebels had taken place, General Outram, attended by the 78th Highlanders and Sikhs reached, to the great joy of the hitherto besieged

garrison, the Baillie Guard gate. This intrepid garrison, upon which, for nearly three months, the eyes of all India had been fixed, was found, of course, in a very reduced state. In the first instance it consisted of 1,692 souls, that is, 927 Europeans and 765 natives. Owing to the casualties of the siege, it numbered, at the time it was relieved, 577 Europeans, and 402 natives. Of the latter, not less than 230 had deserted.

On the summit of a grassy mound stands the "Lawrence Memorial." It is a plain, but in some respects imposing column, sculptured in statuary of Chunar stone. It bears the following inscription:—

To the Memory of  
Major-General Sir Henry Lawrence, K.C.B.,  
and the  
Brave Men who Fell  
In Defence of the Residency,  
A.D. 1857.

The Great Imambara of Nawab Ausuf-ood-dowlah, is, perhaps, the most beautiful building of which the city of Lucknow can boast. The minarets by which it is adorned are very graceful, and, in consequence of their altitude, can be seen from afar. The principal hall of the edifice is very spacious; indeed, in this respect, it is almost unsurpassed. This mausoleum, which is said to have cost one million of pounds sterling, was erected by Nawab Ausuf-ood-dowlah, who was the first King of Oude. According to Elliott, the king called upon all the architects residing in India to prepare plans of a mausoleum to be submitted to his notice. He further directed that it was not to resemble any other building of the kind, and that in point of magnificence it was to be without a rival. It is certainly an architectural gem.

The Hoosain-Abad Imambara is also an imposing mausoleum. It contains the remains of Mohammed Ali Shah, King of Oude, and grandfather of the ex-King Wajid Ali Shah. The remains, too, of the mother of Mohammed Ali

Shah rest in this same cenotaph. A canopy of velvet, fringed with gold, overshadows these tombs. The large hall, the walls of which are of polished marble, is furnished with several chandeliers and crystal candelabra. It stands, does this noble structure, in its own ornamental grounds, and as it is endowed with twelve lacs of rupees, the whole building, and the grounds by which it is surrounded, are annually, that is on the anniversary of the king's death, illuminated without any regard to expense.

On withdrawing from Lucknow, where, during our sojourn, we had been most hospitably entertained by Commissioner Inglis, we proceeded to Cawnpore. On our arrival at that place we became the guests of the Honourable Judge Prinsep, of whose kind attention towards us we entertain the most grateful remembrances. Cawnpore stands on the right bank of the Ganges. It is exceedingly well laid out, and is intersected by broad and well-macadamised roads. Many trees, too, have been planted in various parts of the settlement, and as the majority of these plants are evergreens, they, throughout the various seasons of the year, impart to the place much shade and beauty. The barracks are grand and imposing, and the grounds by which they are surrounded are very extensive. The bungalows, too, in which officers and civilians reside, have a neat appearance. Each bungalow stands in its own grounds, which, as a rule, are beautified by shrubs of various kinds. The mutiny which in the years 1857 and 1858 spread devastation and death throughout certain parts of India have given to Cawnpore a historical interest. It may, we think, be safely asserted that the most melancholy events which occurred throughout the mutiny were those which transpired at this place. Almost immediately after the outbreak at Meerut, a spirit of revolt appeared to pervade the minds of the native troops who were then in garrison at Cawnpore. Sir Hugh Wheeler formed, therefore, a resolution to take possession of the barracks, and to convert them into an entrenched camp, which resolution he speedily carried into effect. Of British soldiers, however,

he had but one hundred and fifty, together with a number of women and children. No sooner had the entrenchment been formed than the native troops mutinied, and their first acts were to rob the treasury, to open the jails, and to set fire to the residences of the English. They then, acting on the advice of Nana Sahib, who was a Mahratta Brahmin, and the adopted son of Peshwa Bajikow, attacked the entrenched camp of Sir Hugh Wheeler. This general, with his small force, bravely defended his position during a period of three weeks, when the garrison, having become greatly enfeebled, and he himself having received a severe wound, a desire to surrender was entertained. Ere, however, this gallant band of Britons agreed to carry out this desire, Nana Sahib swore by the waters of the Ganges, that no evil should befall them, and assured them that he would provide boats for their safe conveyance to Allahabad. No sooner, however, had the boats received their freights of human beings than in obedience to the orders of Nana Sahib they were fired upon, and all save one were sunk. The women and children who remained, were, with others who had come as fugitives from Futteghur, taken prisoners and confined in a hospital. At this juncture Sir Henry Havelock was hastening to Cawnpore from Allahabad, and Nana Sahib, upon hearing of his approach, sent out his troops to meet him. In several engagements or skirmishes which took place the Nana's troops were defeated. Before, however, Havelock entered the city, the Nana gave orders that all the English women and their children were to be put to death, an order which was no sooner given than it was carried into effect, and the slain were one and all cast by their cruel murderers into a deep well. The room in which these helpless victims were so barbarously put to death was found by the English to be literally stained with blood, and the indignation which so sad a spectacle excited in the hearts of the beholders may be more easily imagined than described. Nana Sahib, after these diabolical deeds of blood, fled, and from that time up to the present no authentic tidings of him have been received. Over the mouth of the

well into which the slain were cast, a magnificent monument in memory of them has been erected, and the grounds by which it is surrounded have been converted into a memorial garden. This garden is in itself a gem, to say nothing of its historical associations, and is most deserving of a visit. The memorial church, around which so many painful remembrances cluster, is also a gem in the city which it beautifies and adorns.

Agra now claims our attention. This celebrated city is situated on the right bank of the River Jumna. That branch of this river flowing near to the town becomes, during the dry season of the year, very shallow. Indeed, at one period of time, so bare did the bed of this channel become, that it was cultivated "to the extent of one hundred and fifty acres annually, and yielded superior market garden crops. But the vegetation caused impurity to the water and air on the river's banks, while the gardens blocked up the passage to and from the city and the waterside. Inconvenience was thus frequently caused to loading and unloading the river craft, and when the place was wanted for the encampment of a native chief, it could not be used. Owing to this circumstance, the custom of cultivating vegetables in the bed of the river has been abandoned."

This city was founded by Akbar A.D. 1566. It is said that the name which is applied to it is derived from the word Agur, which means a salt-pan, and this derivation of the name is feasible, inasmuch as at one time much salt was made here by evaporation. Formerly this city was the seat of the Lodi kings. It was here, too, that Babur established himself after defeating Ibrahim Khan, A.D. 1526. Its chief commercial products are cotton and salt.

In regard to places of interest, it contains many large edifices, which stand as monuments of the wealth and grandeur of the kings of the Timurian dynasty of Hindostan. In our enumeration of these objects or institutions of historical interest let us, in the first instance, refer to the famous fort which was erected in the latter part of the sixteenth

century by Akbar, on the advice of Sheik Selim Chishti, the saint and hermit of Futtehpoore Sikree. It is constructed of red walls, which are about seventy feet high, and is furnished with suitable flanking defences. It is approached by two entrances, of which that on the north side is very grand and imposing. This gateway is surmounted by a structure of singular design, flanked by two very large towers, and is further adorned by carvings and mosaics. The last mentioned are inscriptions in large characters of black marble, which are inlaid in slabs of white marble. Within this fort, the walls of which we ought to observe are a mile and a half in circumference, are buildings well deserving of something more than a passing remark. The Motee Musjid, for example, is a very imposing structure. It stands on a dais, is approached by a flight of steps, consists of three compartments, each of which is surmounted by a dome, and is entered by a very attractive arched gateway. The name Motee Musjid is applied to it on account of its architectural beauty. The exterior is of red sandstone, but within nothing is seen but white marble. A quadrangular court having in the midst a large basin for ritual ablution, is enclosed on three sides by arcades. On the fourth, facing the entrance, and raised some steps above the level of the court, is a large vestibule, the roof of which is supported by a great number of pillars. Above is a terrace surmounted by a noble dome, and on each side of this is one similar in shape, but of less size. A large and elegant kiosk rises at each extremity of the front, and in the interval between there are seven others, equidistant. The view of the spectator completely secluded within the precincts of this building, rests undisturbed on a scene of tranquil solemnity.

This Mahommedan house of prayer was erected in the name of Jehanara, a princess justly renowned for her filial piety, cheerfully sharing as she did the sorrows and trials of her father's captivity on his deposition and imprisonment by Aurungzebe. Of this princess Heber says that she was "one of the few amiable characters which the family of Timour



can show. In the prime of youth and beauty, when her father was dethroned and imprisoned \* \* \* by his wicked son Aurungzebe, she applied for leave to share his captivity, and continued to wait on him as a nurse and servant until the day of his death." The Dewan-i-Am, or Public Audience Hall, is also a place of interest, but it is not, however, pre-eminent either for its grace or size. It was erected by Aurungzebe. The palace is indeed magnificent "The substructures," says Bayard Taylor, "are of red sandstone, but nearly the whole of its corridors, chambers, and pavilions are of white marble, wrought with the most exquisite elaboration of ornament. The pavilions overhanging the river are inlaid within and without in the rich style of Florentine mosaic. They are precious caskets of marble, glittering all over with jasper, agate, cornelian, blood-stone, and lapis-lazuli, and topped with golden domes. Balustrades of marble, wrought in open patterns of such rich design that they resemble fringes of lace when seen from below, extend along the edge of the battlements. The Jumna washes the walls seventy feet below, and from the balconies attached to the Zenana, or women's apartments, there are beautiful views of the gardens and palm groves on the opposite bank, and that wonder of India, the Taj, shining like a palace of ivory and crystal about a mile down the stream. The most curious part in the palace is the Shish Mahal, palace of glass, which is an oriental bath, the chambers and passages whereof are adorned with thousands of small mirrors, disposed in the most intricate designs." Time would fail us were we to enter into details respecting the gates of Somnath, the white and black thrones, and the tilting-yard in which for the especial gratification of the Emperor and his nobles, stallions, elephants, and fighting animals were paraded. Let, then, this brief description of the fort, and the various stately structures which it contains, suffice.

To the Taj Mehal we now turn our attention. This mausoleum so grand and imposing may, in point of design and architectural beauty, justly be regarded as one of the crowning

edifices of the world. It was erected by the Emperor Shah-jehan Badshah Gazee, in order to receive the remains of his beloved Empress, Bunnoo Begum or Mumtaz Mahal, who in A.D. 1630 died in giving birth to her eighth child. Here also the remains of the Emperor Shahjehan, who died in 1666, were interred. This mausoleum is situated on the left bank of the River Jumna, and at a distance of two miles from the city of Agra. It forms a most prominent object, and owing to its vastness, and more especially to its altitude of two hundred and ninety-six feet, can be discerned afar off. It stands in ornamental grounds, which equal in extent five and twenty acres. To these grounds access is obtained by passing through an ordinary gateway. No sooner, however, has this gate been passed than a very high archway comes in view, and as we draw near we discover that its sides are covered with quotations or extracts from the Koran, which inscriptions are recorded in letters or characters of white marble. This arched gateway admits the visitor into what may be termed the more ornamental part of the grounds. The principal walks, by which they are intersected, are paved with flags, and bordered or fringed with cypress trees, and down the centre there is a row of fountains. These grounds are kept in excellent order by the Government. Indeed, so great are the pains bestowed upon them, and so perfect are they in all their arrangements, as to reflect great credit not only upon the Government, but also upon the gardeners employed. Amongst the many fruit trees which these gardens contain may be mentioned the mango, orange, lime, and guava. But now we are in full view of the Taj. It is raised on a large dais or platform. On the right, as well as on the left side of this platform, there is erected a domed building of red sandstone; and in proximity to each of the four corners of the Taj, there rises to an altitude of two hundred and twenty-five feet a graceful minaret. The top of each of these four noble towers is reached by a spiral staircase. As to the Taj itself, it is, says Bayard Taylor, "an octagonal building, or rather a square with the corners truncated, and each side precisely

similar. \* \* \* \* An oriental dome swelling out boldly from the base into nearly two-thirds of a sphere, and tapering at the top into a crescent-tipped spire, crowns the edifice rising from its centre, with four similar, though much smaller, domes at the corners. On each side there is a grand entrance formed by a single pointed arch, rising nearly to the cornice, and two smaller arches (one placed above the other) on either hand. The height of the building is two hundred and sixty-two feet, and of the minarets about two hundred feet. But no words can convey an idea of the exquisite harmony of the different parts, and the grand and glorious effect of the whole structure, with its attendant minarets. The material is the purest white marble, little inferior to that of Carrara. It shines so dazzlingly in the sun that you can scarcely look at it near at hand, except in the morning and evening. Every part—even to the basement, the dome and the upper galleries of the minarets—is inlaid with ornamental designs in marble of different colours, principally a pale brown and a bluish violet variety. Great as the dimensions of the Taj are, it is as laboriously finished as one of those Chinese caskets of ivory and ebony which are now so common in Europe.” Bishop Heber truly said, “The Pathans designed like Titans and finished like jewellers.” Around all the arches of the portals and the windows—around the cornice and the domes—on the walls, and in the passages are inlaid chapters of the Koran, the letters being exquisitely formed of black marble. It is asserted that the whole Koran is thus inlaid in the Taj, and I can readily believe it to be true. The building is perfect in every part. Any dilapidations it may have suffered are so well restored, that all traces of them have disappeared.

“I ascended to the base of the building—a gleaming marble platform, almost on a level with the tops of the trees in the garden. Before entering the central hall I descended to the vault where the beautiful Noorjehan is buried; a sloping passage, whose walls and floor have been so polished by the hands and feet of thousands, that you must walk carefully to avoid sliding down, conducts to a spacious vaulted

chamber. There is no light but what enters at the door, and this falls directly upon the tomb of the queen in the centre. Shahjehan, whose ashes are covered by a simpler cenotaph raised somewhat above hers, sleeps by her side. The vault was filled with the odours of rose, jasmine, and sandal-wood, the precious attars of which are sprinkled upon the tomb. Wreaths of beautiful flowers lay upon it, or withered around its base. These were the true tombs, the monuments for display being placed in the grand hall above, which is a lofty rotunda, lighted both from above and below by screens of marble and jasper, and ornamented with a wainscoting of sculptured tablets representing flowers. The tombs are sarcophagi of the purest marble, exquisitely inlaid with blood-stone, agate, cornelian, lapis-lazuli, and other precious stones, and surrounded with an octagonal screen six feet high, in the open tracery of which lilies, irises, and other flowers are interwrought with the most intricate ornamental designs. It is of marble, covered with precious stones. From the resemblance of this screen and the workmanship of the tomb to Florentine Mosaic, it has been supposed that it was executed by an Italian architect; and I have even heard it stated that the Taj was designed by an Italian artist; one look at the Taj ought to assure any intelligent man that this is false—nay, impossible, from the very nature of the thing. The Taj is the purest saracenic in form, proportions, and ornamental designs. If that were not sufficient, we have still the name of the Moslem architect sculptured upon the building.

“I consider it extremely doubtful whether any Italian had anything to do with the work, though it is barely possible he may have been employed upon the screen around the tombs. In the weekly account of the expenditure for building of the Taj there is a certain sum mentioned as paid to ‘the foreign stone-cutter,’ who may have been either Italian, or Turkish, or Persian. As for the flowers represented on bas-relief on the marble panels, it has been said that they cannot be found in India. Now these flowers, as near as they can be identified, are the tulip, the iris (both natives of Persia), and

the lotus. But I noticed a curious feature in the sculpture, which makes it clear that the artist was a native. The flowers lack perspective, which would never have been the fault of an Italian artist of Shahjehan's time—about the middle of the seventeenth century \* \* \* \* \* The dome of the Taj contains an echo more sweet, pure, and prolonged than that in the Baptistry of Pisa, which is the finest in Europe. A single musical note uttered by the voice, floats and soars overhead in a long, delicious undulation; fading away so slowly that you hear it after it is silent, as you see, or seem to see a lark, you have been watching after it is swallowed up in the blue vault of heaven. \* \* \* \* \* The hall, notwithstanding the precious materials of which it is built, and the elaborate finish of its ornaments, has a grave and solemn effect, infusing a peaceful serenity of mind, such as we feel when contemplating a happy death. Stern unimaginative persons have been known to burst suddenly into tears on entering it; and whoever can behold the Taj without feeling a thrill that sends the moisture to his eye, has no sense of beauty in his soul.

"I must add that on the opposite side of the Jumna there is an immense foundation terrace, whereon it is said Shahjehan intended to erect a tomb for himself of equal magnificence, but the rebellion of his sons and his own death prevented it. A sheik, who takes care of the Taj, told me that had the Emperor carried out his design, the tombs were to have been joined by a bridge with a silver railing on each side. He told me that the Taj with its gateways, mosques, and other buildings attached, had cost seven crores of rupees, Spanish dollars 35,000,000. This is, however, quite impossible, and I believe that the real cost is estimated at £1,750,000 (Spanish dollars 8,750,000), which does not seem exaggerated."

Twice during our stay at Agra, that is once by daylight and once by moonlight, did we visit this magnificent mausoleum, and on each occasion it was with reluctance that we withdrew from a scene so enchanting. On the occasion of our first visit several ladies of Portuguese descent arrived,

and upon entering the vault strewed the tomb of the Empress Noorjehan with flowers. Each Sunday vast concourses of people—people, in short, of all religious creeds—have recourse to the Taj for the purpose of making holiday. On such occasions the outer portals of the garden in which the mausoleum stands, are surrounded by refreshment and fruit stalls at which the various holiday-makers sit, drink, and make merry.

Secundra or Secundera, a village which is situated at no great distance from Agra, being celebrated as the burial place of Akbar, who, for a period of fifty years, that is from A.D. 1555 to 1605, reigned with almost unparalleled wisdom and success over India and Afghanistan, we went thither. The magnificent mausoleum, which contains the remains of this once powerful and warlike sovereign, stands in the centre of ornamental grounds which in point of superficial area, equal fifty English acres. These grounds are adorned by orange, mango, banana, palm, and trees of other varieties. They are in the form of a square, are enclosed by a castellated wall, and are approached on each side by a lofty and imposing gateway. Each of these gateways is constructed of red sandstone and surmounted by four minarets. Of these, two which surmount the main entrance are in a very dilapidated state. This dilapidation is attributed by the natives to Lord Lake, who, shortly after his capture of the city of Agra, 1803, gave orders for the destruction of the minarets, as some of his soldiers had inadvertently fallen therefrom. This statement is, we think, a most improbable one. There is, doubtless, greater truth in another account, by which we are informed that the Jâts on the occasion of their sacking Agra, mutilated these once graceful pinnacles out of sheer wantonness. The pathways leading from these gates towards the mausoleum, are paved with slabs of stone. The mausoleum, which is in the form of a square, each of its four sides being more than three hundred feet long, rises in terraces, which are four in number, to an altitude of one hundred feet. It is built of red sandstone, excepting the topmost story, which is formed

throughout of white marble. The first story is enclosed by five arcades. The rooms are plain, and contain many sarcophagi. The second story has in its centre a spacious hall, the light arched roof of which rests upon pillars. Many diminutive kiosks by which the sides and corners of the terrace are adorned, cause the whole building to look very attractive. The domes of the kiosks were, doubtless, at one time, more imposing than they are at present. To this conclusion we were led by the remains of glazed tiles and a tracery of marble work, which still exist. As the account which we have given of the second story applies to the third, we proceed to observe that the fourth is surpassingly beautiful, and is built, as we have intimated in a preceding sentence, of white marble. Arcades, the marble lattice-work of which is most exquisite, form an open square over which spreads the canopy of heaven. Here, too, stands a sarcophagus. On the arches of the arcades the ninety-and-nine names of God are recorded in raised characters of black marble.

On entering this vast sepulchre, we were conducted along a slanting passage or an inclined plane to a vaulted chamber. Here is the tomb in which rest the remains of the once mighty Akbar. It is in the form of a sarcophagus, and upon it devotees or pilgrims, when on a visit to this place of sanctity, are accustomed to deposit wreaths of flowers. On the tomb are recorded several verses,—which sing of the praises of the departed monarch, while encircling the doorway are other verses, which in purport are similar to those to which we have just referred.

In this same village of Secundra is the tomb of the Begum Marie. This princess, who was the wife of King Akbar, is said to have been a Portuguese lady, and that she, being a Christian, prevailed upon her Mohammedan husband to grant many privileges to her co-religionists, the Jesuits. There is, however, a doubt entertained as to whether or not King Akbar ever had a Christian spouse.

As we were withdrawing from these tombs, we observed a large waggon or omnibus, laden with passengers, which

drawn by a pair of well-harnessed camels abreast, was proceeding towards Agra. The yoking of camels rather than horses to a vehicle of this nature was to us a singular and interesting novelty.

A visit to the city of Futtehpore Sikree, which is situated at a distance of twenty-two miles from Agra, also afforded us much interest. This city, which is now in ruins, was formerly a noble place, and was for a short period—about twelve years—the seat of King Akbar's government. This sovereign with the view of fortifying it, erected the lofty, red sandstone walls, by which it is surrounded to this day. But while the walls, which, in point of circumference, are seven English miles, still remain more or less intact, the city itself and its suburbs are almost in a state of ruin. A magnificent mosque and the royal palace are, perhaps, the chief objects of interest which this city, of a past renown, now contains. In following the road which conducts to these buildings, we passed over masses of crumbling bricks, and through three very magnificent gateways. A flight of about thirty steps conducts to the mosque. At the head of this staircase there stands a porch, the gateway of which is surpassingly high. The courtyard of the mosque is also very spacious, being not less than four hundred and thirty-six feet in length, and four hundred and eight feet in breadth. It is paved with slabs, and surrounded by beautiful arabesques. There is a magnificent mausoleum, in which rest the remains of a Mohammedan saint, who was styled Sheik Selim Chishti, and who died on the 13th February, A.D. 1572. The tomb, which is made of mother-of-pearl, is surmounted by a canopy, which consists of the same costly materials as does the tomb itself. The walls of the sepulchre are formed of white marble, inlaid with cornelian, while its floor is paved with jasper. The marble screens by which the building is surrounded are very magnificent. The thin slabs of filigree work of which they consist are, we think, in point of workmanship and elegance of design, not to be surpassed.

But before we proceed further, let us pause to say a few



words respecting Sheik Selim Chishti, whose remains, as we have just stated, rest in this tomb. Let it be observed, then, that he was a Mohammedan hermit of great sanctity of character, and that in consequence of his holiness, the wild beasts of the forest not only came subdued into his presence, but several of them actually lived with him in the cave which now forms his tomb. The many virtues which adorned his character attracted the attention of King Akbar, who in order to be near to a person so wise and holy, resolved to build a palace at Futtehpore Sikree. This work was at once undertaken and speedily accomplished. King Akbar consulted this sage and ascetic on all occasions, and, according to tradition, was at length indebted to him for an heir to his throne. Akbar being without a son, twice consulted Sheik Selim Chishti as to whether or not God would grant him such a blessing. "No," said the sage, "it is not so written." With this reply Akbar was not at all satisfied. He, therefore, in the course of a few days, appealed to the sage a third time, but unfortunately with the same unsatisfactory result. Now the sage had a son who was six months old. This baby boy, who was already renowned for his precocity, upon hearing the reply of the sage (his parent) exclaimed, "My father, why do you send away the conqueror of the world in despair?" "Because," said the sage, "there is no son written for him, unless another will give the life of a child destined for him; and who will do this?" "If you will permit me, father," said the infant, "I will die that a son may be born to the emperor," and alas! before the sage could nod assent or dissent, the babe died. On that very day Akbar's queen conceived, and in due time an heir to his throne was born.

On the north side of the quadrangle are tombs in which rest the remains of certain women. Beyond, too, in a very large mausoleum, is the sepulchre of Islam Khan. This personage, who was the grandson of Sheik Selim Chishti, was for some time during the reign of Jehangeer, Governor of Bengal.

Our attention was now more particularly given to the palace and its adjoining buildings. Passing from the magnificent gate of the palace, we visited the house of Beerbul, who, owing to his wisdom and erudition, became, despite his being a Hindoo, Akbar's prime minister. This house, which is two storeys high, is constructed of red sandstone, and is elaborately carved. Each of the lower chambers—and they are four in number—is ceiled with slabs of stone, which are from twelve to fifteen feet in length, and one in breadth. As there is no timber used in the formation of these rooms, the ceilings are made to rest upon bold cornices, formed of deeply arched pendentives. The upper chambers are very similar in size and construction to those which we have just described. There is, however, this difference. Each room is covered by a domed roof. This is effected by placing a capstone upon sixteen sloping slabs, each of which stands upon an abutment, the whole supported on eight sides, rising from the four walls of the room. In the rear of this residence there are fifty-one stables, each of which can accommodate two horses. These stables are furnished with mangers and halter-rings of stone. The doors, however, by which they were at one time enclosed, have apparently long since passed away.

Near to the house of Beerbul stands that of the Begum Marie. Over the doors of this house, which is still in a fair state of preservation, are the remains of figures which represent, so we were told, the events of a celebrated poem, called Shah Nama. There are other frescoes, some of which are so mutilated as to render the deciphering of them a matter of great difficulty. Of these frescoes, some represent Christian, and others Hindoo subjects.

The Khwabagh, or place to which at noon the Emperor and princess betook themselves, in order to enjoy a siesta, is very interesting. The Emperor's bedroom, which is very small, is situated at the top of the building, but though its dimensions are not great, it must, nevertheless, have been a comfortable abode, possessing, as it does, a most desirable aspect. Over each of its four doors, verses of poetry were

painted, in the Persian language. The characters, however, of which these verses consist, are now very much defaced.

The Khas Muhul is a vast square or area paved with slabs of red sandstone. Abutting on this courtyard there is, together with other buildings, a house in which an European woman, a native of Turkey, and a professor of Islamism, resided. It is adorned with carvings of various kinds.

On the north-west of the Khas Muhul there is a small mosque, which stands in its own ornamental grounds, and was, doubtless, the sanctuary to which the ladies of the harem had recourse for prayer.

The Punj Muhul, too, is an object of great interest. It is a five-storied colonnade, the first of which, consisting of fifty-six pillars, is broader than the second; the second, consisting of thirty-five, broader than the third; the third, consisting of fifteen, broader than the fourth; and the fourth, consisting of eight, broader than the fifth. Indeed the topmost story, which consists of four pillars only, is neither more nor less than a small kiosk. As it is possible for a person when standing on this kiosk, to overlook the apartments and areas of the women, it is supposed that it was the station of the female servants.

The Ankh Michalee was the place which next received our attention. It was here, so says tradition, that the Emperor was accustomed to play at blindman's buff, or hide-and-seek with the ladies of his zenana. The building in question, however, was, in all probability, a place especially set apart for the reception and safe keeping of records and other things of value. We are led to this conclusion by the fact that the various chambers of which it consists were evidently at one time closed by very strong doors. Near to the Ankh Michalee stands a pavilion, the architectural design of which is very singular. It was the abode of a Hindoo philosopher, with whom King Akbar, a most tolerant Mohammedan, was accustomed to discuss questions respecting his own and other creeds.

The Dewan-i-Khas, or Privy Council Chamber, is also

worthy of inspection. In the centre of this hall we observed what is termed the throne of the king, and at its four corners, seats for the four ministers of the cabinet council. It was here, so says tradition, that the king issued orders to his ministers of state for the four corners of the world.

The Dewan-i-Am, or Hall of Public Audience, is also deserving of attention. It consists of a small chamber, which, being erected on a dais, overlooks a very spacious courtyard, enclosed on four sides by a colonnade, in which vast concourses of people could sit and witness the administration of justice.

The waterworks by which water was raised from the lake for the service of the inhabitants of the various residences, was not at all lacking in interest. The raising of the water was effected through the instrumentality of a series of Persian water-wheels, and a system of reservoirs.

The celebrated elephant gate is, in our opinion, a noble structure. On each side of it stands the figure of an elephant, sculptured in stone. It is said that Akbar purposed, at one time, to fortify this place, and in the furtherance of such intentions, erected this gateway. The completion of this design was frustrated, however, by the sage Sheik Selim Chishti, who declared that if such works were continued, he would leave the place.

The elephants' tower or minaret, which is, perhaps, eighty feet high, and studded from its base to its summit with representations of elephants' tusks, is a singular object. As to the cause of this tower being built, different opinions are entertained; some assert that it was erected by Akbar over the tomb of a favourite elephant, while others maintain that it was constructed in order that the king might indulge in the pastime of shooting antelopes from its summit. With this object in view, antelopes were driven past the tower, at which the king discharged well-loaded barrels.

Having now seen all the objects of interest in Futtehpore Sikree, our guide conducted us to a point beyond the fort, in order that we might see four or five youths leap from its

high walls into a deep pool beneath. Each youth, when falling through space, kept his arms and legs apart, but as he drew near to the surface of the pool, in the waters of which he was about to be submerged, he suddenly closed them, and, feet first, quickly passed out of sight. Speedily rising from the depths, he swam ashore, and presenting himself to us, demanded a small sum of money as a reward for his daring adventure.

As we were withdrawing from this interesting city, on our return to Agra, we saw several wild peacocks. The sight of these beautiful birds, which are numerous in various parts of India, was a novelty and a treat to us. We also observed, as we were going along the roads, several prairie squirrels. These beautiful little creatures were darting about in every direction, and were, apparently, not at all alarmed at the near approach of travellers.

On leaving Agra, we proceeded by railway to Delhi, where we were most kindly received and entertained by Mr. Taylor, of the Bank of Bengal. Indeed, it is to this gentleman that we are indebted, not simply for kind hospitality, but also for the very efficient services which he rendered us as a guide. The city of Delhi, and what we saw there, it is now our duty to describe. Let us begin, then, by observing that the site of the present city, which was founded by Shahjehan, A.D. 1631, stands at a distance of one mile from the right bank of the River Jumna. As the traveller approaches it from the south-east he passes over the plain on which the ancient city of Delhi stood; and at almost every step which he takes, he comes in contact with interesting architectural vestiges of its former greatness and renown. Thus, "Everywhere throughout the plain rise shapeless, half-ruined obelisks, the relics of massive Pathan architecture, their bases being buried under heaps of ruins bearing a dismal growth of thorny shrubs. Everywhere one treads on overthrown walls. Brick mosaics mark the ground-plan of the humbler dwellings of the poorer classes. Among the relics of a remote age, are occasionally to be seen monuments of a light and elegant style of architec-

ture, embellished with brilliant colours, gilt domes, and minarets encased in enamelled tiles."

But it is on the new city of Delhi we have now more particularly to write. It is enclosed by a wall which is five and a half miles in circumference, and is approached by ten gates, which are named the Calcutta Gate, Cashmere Gate, Moree Gate, Cabool Gate, Lahore Gate, Farash Khanah Gate, Ajmere Gate, Turkoman Gate, Delhi Gate, and the Raj Gate. It is intersected by many broad and well macadamised streets, which, being under the supervision of an excellent municipal council, are kept in good order. With the view of allaying the dust, they are regularly watered by means of water-carts, and in order to keep them smooth, they are ever and anon traversed by steam rollers. Of these various streets, that which is styled Chandnee Chouk is, perhaps, the most important. It is very broad, and consists of many shops, in which almost all kinds of articles are exposed for sale.

The first place of interest to which we directed our steps was a piece of high ground which, during the siege of the city, at the time of the Indian Mutiny, was occupied by the right battery of the British army. On this ridge there stands a monument of elegant and chaste design, which is one hundred and ten feet high, and commands in consequence a beautiful view of all the surrounding country. It was erected, at a cost of 21,400 rupees, to commemorate the capture of the city of Delhi by British troops. Affixed to each side of its base are slabs or shields, on which are recorded the names of the brave men who fell in the fierce struggle with which the capture of the city of Delhi was attended. On our way to this monument we visited the new cemetery, and stood for some time by the grave in which rest the remains of General John Nicholson, who lived and died a great man. This brave soldier, having led his men, the first column, through a breach near to the Cashmere Gate, and having subsequently captured the Cabool Gate, was, while leading on his men in a narrow lane under the walls

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of the city to approach and capture a breastwork of the enemy, shot from a window. To mark the spot where this born soldier fell, almost in the hour of victory, a slab bearing a suitable inscription has been let into the city wall.

The Delhi Institute, which is situated in the Chandnee Chouk, and which was erected at a cost of 135,457 rupees, failed not to interest us very much. This noble institution, which is a credit to the municipal council and European inhabitants of Delhi, contains an excellent library, a museum, which is well furnished with valuable specimens of various kinds, a hall of audience, and large assembly rooms. In front of this building which is, in truth, an ornament to the city of Delhi, stands a beautiful clock tower, which is one hundred and twenty-eight feet high. This useful appendage to a large city, has four dials, and a chime of five bells.

The Queen's Gardens being in close proximity to the Delhi Institute and clock tower, we hastened thither. These gardens, which are watered by Ali Merdan's canal, are most tastefully laid out, and equal, in many respects, the best kept grounds of which even Great Britain can boast. They partake, too, of the nature of zoological gardens, containing a few cages in which, tigers, leopards, panthers, hyænas, jackals, otters, monkeys, birds, and snakes are confined. There is, also, in these gardens a statue of an elephant, which at one period of its history, was of a solid piece of black marble, but now consists of fragments only. It appears that formerly there were two such figures, and that on the back of each, the effigy of a man, sculptured in red sandstone, was represented as riding. Of these two figures, one is said to have been that of a person called Jaymal, and the other, that of a friend and companion of his named Patta. It is recorded of these two men that, when in the flesh, they were slain at Agra in the sight of King Akbar, for having been guilty, when in his royal presence, of too great a freedom of speech. They did not die, however, without a struggle. On the contrary, they fought bravely for their lives; and this

manly act, on their part, having greatly commanded the pleasure and approbation of the king, statues of them were appointed by His Majesty to be sculptured in red sandstone, in order that they might be placed as monuments at one of the principal gates of the city. This command was obeyed. From Agra, however, they were eventually removed to Delhi, in obedience, it is said, to the commands of Aurungzebe, who, being a strict Mohammedan, and opposed, of course, to idolatry, regarded them as idols. They were discovered in the fort at Delhi some time during the year 1863, where, having become completely covered with *débris*, they had, for many years, remained unobserved. The statues of Jaymal and Patta are at present deposited in the Delhi Museum. Of the whereabouts of the other statue, representing an elephant, we could gather no particulars.

As we were returning in our carriage on our way to the house of our kind host, Mr. Taylor, we crossed a small rivulet in the bed of which were several water snakes. On a small boulder, too, the surface of which was above the water, clusters of these reptiles were, apparently, reposing. As no one attempted to disturb them, we very naturally concluded that they were regarded by the inhabitants with a degree of reverence and awe.

The fort or palace of Delhi, which is a very interesting object, was founded in 1638, by the Emperor Shahjehan. It is enclosed by a wall of red sandstone, which is a mile and a-half in circumference, and is approached by two noble gateways, known by the names of Lahore and Delhi. The Lahore Gate, the one by which we entered the fort, conducts into an arched vestibule of great length. To this porch light and air are admitted by means of a well-formed aperture or skylight. On reaching the great court-yard of the fort, we directed our steps to the Dewan-i-Am or Hall of Public Audience. "It is a large hall open at three sides and supported by rows of red sandstone pillars formerly adorned with gilding and stucco work. In the wall at the back is a staircase that leads up to the throne, which is raised about ten



feet from the ground, and is covered by a canopy supported on four pillars of white marble, the whole being curiously inlaid with mosaic work; behind the throne is a doorway by which the Emperor entered from his private apartments. The whole of the wall behind the throne is covered with mosaic paintings in precious stones of some of the most beautiful flowers, fruits, birds, and beasts of Hindostan. Most of them are represented in a very natural manner. They were executed by Austin de Bordeaux, who, after defrauding several of the princes of Europe by means of false gems which he fabricated with great skill, sought refuge at the court of Shahjehan, where he made his fortune and was high in favour with the Emperor. In front of the throne, and slightly raised above the floor of the hall, is a large slab of white marble, which was formerly richly inlaid with mosaic work, of which the traces only now remain."

The Dewan-i-Khas, or Privy Council Chamber, is a chamber in which nobles only were received by their majesties of Delhi. The hall in question "is a very beautiful pavilion of white marble supported on massive pillars of the same material, the whole of which, with the connecting arches, are richly ornamented with flowers of inlaid mosaic work of different coloured stones and gilding. It is raised on a terrace four feet high, the floor of which is composed of flags of white marble. Between each of the front row of pillars is a balustrade of marble chastely carved in several designs of perforated work. The top of the building is ornamented with four marble pavilions with gilt cupolas—the ceiling of the pavilion was originally completely covered with silver filigree work.\* In the cornice at each end of the interior hall is sculptured, in letters of gold, and in the Persian language, "If there be a paradise upon earth, it is this, it is this!"

"In this hall was the famous Peacock Throne," so called from its having the figures of two peacocks standing behind

\* "In 1759 the Mahrattas, under Sedasheo Bhas, after the capture of the city, took this down and melted it, the value of the same being estimated at £170,000."—Harcourt.

it, their tails being expanded, and the whole so inlaid with sapphires, rubies, emeralds, pearls, and other precious stones of appropriate colours, as to represent life. The throne itself was six feet long by four feet broad ; it stood on six massive feet, which with the body, were of solid gold, inlaid with rubies, emeralds and diamonds. It was surmounted by a canopy of gold, supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls ornamented the borders of the canopy. Between the two peacocks stood the figure of a parrot of the ordinary size, said to have been carved out of a single emerald. On either side of the throne stood a chatta or umbrella, one of the oriental emblems of royalty ; they were formed of crimson velvet, richly embroidered and fringed with pearls, the handles were eight feet high, of solid gold, and studded with diamonds. The cost of this superb work of art has been variously stated at sums varying from one to six millions of pounds sterling. It was planned and executed under the supervision of Austin de Bordeaux, already mentioned as the artist who executed the mosaic work in the A'am Khaas."\*

The Pearl Mosque and the baths of the king, together with those set apart for the ladies of the zenana, are well worthy of inspection. The masonry of marble work of which they consist, and the mosaics by which they are adorned, render them very attractive.

The Jumna Musjid, which is, perhaps, one of the most magnificent mosques in India, and which was built in Shahjehan's reign at a cost, it is said, of more than £100,000, well repaid the visit which we made to it. The fair proportions of which it can boast cannot, we think, be so well and accurately described by us, as they are by Beresford. Let us have recourse then to his words :—" It has three entrances by handsome gateways of red sandstone, which are approached

\* "The Peacock Throne, with nearly all the treasures in the imperial city were taken away by Nadir Shah, the Persian conqueror, who, defeating the reigning Emperor, Mahomed Shah, at Kurnaul, A.D. 1739, marched with that sovereign in his train into Delhi."—Harcourt.

by magnificent flights of steps of the same material. The principal gateway is to the east side, and is much longer and handsomer than those on the north and south.\* They all lead into a large quadrangle paved with fine large sandstones, in the centre of which is a marble reservoir of water. On the west side of the square stands the mosque itself, which is of an oblong form, 201 feet in length, and 120 feet broad, and surmounted by three superb cupolas of white marble crowned with cubices or spires of copper richly gilt. The front of the building is partly faced with white marble, and along the cornice are the compartments each ten feet long and two and a half feet broad, which are inlaid with black marble inscriptions in the Niski character.† The interior is paved throughout with slabs of white marble three feet long by one and a half broad, each decorated with a black border, which gives it an extremely beautiful appearance. Part of the inner wall is also faced with plain white marble. Near the kibra or that part which indicates the direction of the city of Mecca, is a handsome tag or niche, adorned with a profusion of rich frieze work, and though joined in several places, appears to have been cut out of a solid block of white marble four feet high and six feet in length. The mosque is flanked by two minarets 130 feet high, composed of white marble and red sandstone placed vertically in alternate stripes, and access is obtained to the top of them by flights of narrow steps of red sandstone in the interior; at about equal distance there are three projecting galleries, and they are crowned with light pavilions of white marble. Three sides of the terrace, on which this magnificent edifice stands, are enclosed by a colonnade of sandstone, and each corner is ornamented by octagonal pavilions of white marble; the supporting columns being of red sandstone. In the quadrangle at the north-east and south-east are low pillars, on the top of which are fixed marble slabs, on one of which is engraved the

\* "This gateway is now closed by order of Government, and it is only a year or two ago that the mosque was restored to the Mohammedans."—Harcourt.

† "These give an account of the sum spent on the building."—Harcourt.

eastern hemisphere, on the other there are marked certain hour lines ; each has an upright iron spike or gnomon, and the shadows shown by the sun indicate to the faithful the time of prayer."

Ere we quitted these sacred precincts, we were invited by our guides to enter a small room which stands in a corner of the great quadrangle of the mosque in order that we might see and examine some relics of Mahomet. Accepting this invitation, we entered the room in question, and there saw a shoe which our guides maintained had been worn by Mahomet. A piece of marble, too, on which was a print of a human foot was, at the same time submitted to our notice on the score that it was positively an impression of the foot of that false though powerful prophet. Locks of the hair of that great man were also handed to us. And, finally, a book in which were Arabic characters written by two of his immediate relatives, came under our notice. Finding that we were very sceptical, the guides, after demanding backsheesh as a reward for the attentions which they had shown us, indignantly withdrew from our presence.

Our course was now directed towards the Delhi Gate of the city, in order that we might see the famous stone pillar, which is denominated Feroz-Shah's Lat. According to Fergusson, this column is one of seven pillars which, having texts of Buddhist doctrines engraved on them, were placed as a means of conveying instruction in front of Buddhist temples. There is a Hindoo legend, however, which sets forth the following absurd account of the pillar. It was, says this mythological record, the pastoral staff of the god of shepherds, who when making it fast in the ground declared that despite all outward circumstances, it would remain in that position until the day of judgment. Feroz-Shah, a Mohammedan prince, who reigned from A.D. 1351 to A.D. 1385, upon hearing this extravagant story, resolved to convince his Hindoo subjects of its absurdity. He, therefore, with this object in view, issued commands for its immediate removal from its former position to the site which it now occupies. It is upwards of

forty-two feet in point of altitude. Upon it are carved various inscriptions of these records, one evidently the most ancient, consists of the famous religious edict of Asoka, who, it appears, flourished about 270 B.C. According to General Cunningham, this edict of Asoka concludes with the following words:—"Let this religious edict be engraved on stone pillars and stone tablets, that it may endure for ever." The ruined city in which this pillar now stands is called Ferozabad. It was formerly of vast extent, and was so called in honour of Feroz-Shah, who was its founder.

Proceeding still further over the site on which formerly stood the city of Ferozabad, we arrived in the neighbourhood of the village of Arab-ke-Serai. Here we halted for the purpose of visiting the massive and immense mausoleum of the Emperor Humayon. This structure, crowned by an immense marble dome, was erected by Haji Begum, the widow of the Emperor. It stands on two raised platforms. Of these platforms, the lower one is three feet high, and twenty-five feet broad, and upon it rises the second. This mausoleum, which stands in its own extensive grounds, contains many royal tombs. In the centre of the building, however, stands the marble sarcophagus of the Emperor Humayon. This sovereign, who commenced his reign A.D. 1530, experienced many vicissitudes of fortune. Thus his throne was usurped by Shir Shah, and in order to avoid falling a victim to that usurper's jealousy, he had to escape to other lands. He, at length, having suffered many hardships by the way, reached Persia, in which kingdom he was courteously received and hospitably entertained by the sovereign of that country. It was during his residence, however, at this court, that he was prevailed upon, reluctantly it is said, to embrace the Shea creed of Mohammedanism. Having made other concessions, the King of Persia resolved to aid the fugitive sovereign in recovering the throne of his fathers. The first step which was taken in the furtherance of this object was the capture of Candahar—a movement this which eventually led to the recovery of the whole of his lost pos-

sessions. He had not, however, re-occupied the throne more than six months, when he unfortunately fell from the staircase of his library, and the injuries which he sustained on this occasion were of so serious a nature as to baffle all human skill. They terminated fatally on the fourth day following the accident. This melancholy event occurred in the year 1556.

We cannot conclude our remarks on this mausoleum without observing that, in close proximity to it, Hodson captured and summarily put to death the sons of the Emperor of Delhi, after the surrender of the city to the British in the year 1857. In describing this tragical occurrence, Hodson writes as follows :—"I laid my plans so as to cut off access to the tomb or escape from it, and then sent in one of the inferior scions of the royal family (purchased for the purpose by the present of his life), and my one-eyed Moulvie Rajub Ali, to say that I had come to seize the Shahzadahs for punishment, and intended to do so, dead or alive. After two hours of wordy strife and very anxious suspense, they appeared and asked if their lives had been promised by the Government, to which I answered, most certainly not, and sent them away from the tomb towards the city under a guard. I then went with the rest of the sowars to the tomb and found it crowded, I should think, with some 6,000 or 7,000 of the servants, hangers-on, and scum of the palace and city, taking refuge in the cloisters which lined the wall of the tomb. I saw at once that there was nothing for it but determination and a bold front, so I demanded, in a voice of authority, the instant surrender of their arms, &c. They immediately obeyed with an alacrity I scarcely dared to hope, for in less than two hours they brought forth from innumerable hiding-places some five hundred swords, and more than that number of fire-arms, besides horses, bullocks, and covered carts called *ruths*, used by women and eunuchs of the palace. I then arranged the arms and animals in the centre, and left an armed guard with them, while I went to look after my prisoners, who, with their guard, had moved on towards Delhi. I came up just in

time, as a large mob had collected, and were turning on the guard ; I rode in among them at a gallop, and in a few words I appealed to the crowd, saying that these were the butchers who had murdered and brutally used helpless women and children, and that Government had now sent their punishment, and seizing a carbine from one of my men, I deliberately shot them one after another." We may add that the corpses of these unhappy princes were afterwards conveyed into the city of Delhi and exposed to view.

On the morning following our visit to the ancient stone pillar, or Feroz-Shah's Lat, as it is generally called, and the tomb of the Emperor Humayon, we drove to Kootub and its ruins. On our way thither, we visited several objects of interest. Thus, for example, after having stopped for a few minutes to visit the ruins of a very ancient observatory, we proceeded to Sufter Jung's tomb, or, rather, to the tomb of Munsoor Ali Khan, Sufter Jung being merely an honorary title which that personage, Vizier of Ahmed Shah, Emperor of Delhi, had received at the hands of his royal master. This mausoleum, which was erected at a cost of £30,000, and which, in point of architectural design, resembles the Taj at Agra, is situated in its own ornamental grounds, which are in the form of a parallelogram, and enclosed by a high red wall. At each of the four corners of this boundary are erected pavilions of red sandstone, and at the base of the wall are cells which are especially set apart for the reception of pilgrims and wayfarers. The mausoleum, which is a noble structure, surmounted by a marble dome, stands on a dais, and was erected by Nawab Sheya-oo-dowlah, son of Sufter Jung, as a resting-place for the remains of his father. Beneath there is an ordinary grave. In the centre of the first floor, however, there is an elaborately-carved and highly-polished marble sarcophagus. This mausoleum is, at one and the same time, a tomb and a monument worthy of the man whose remains it covers, for he was, it appears, not only a "daring and intrepid soldier," but a "good man and an upright magistrate." It is not by any means ancient. This

will appear evident when we state that the Emperor Ahmed Shah, whose vizier, Sufter Jung was, reigned from A.D. 1748 to A.D. 1754.

We now turned aside to visit four tombs and a mosque, which face the gateway of Sufter Jung's tomb. Thence we directed our course to three tombs, called the Tir Boorja, and afterwards, to the tomb of Mobarik Shah. The latter, which is built of Kharra stone, stands in the village of Mobarik-pore, and was erected, in all probability, in 1543.

In a little time, we arrived at the celebrated tower, called Kootub Minar, in regard to the early history of which much doubt is apparently entertained. There is one account which states that the Hindoo Rajah Pithora began to erect a tower on the site of the present column, at the suggestion of his daughter, who was anxious to see daily, not simply the rolling waters of the River Jumna, but to behold, also, from its lofty summit, the rising and the setting sun. Now, great doubts are entertained as to whether or not this magnificent pillar was commenced by the Hindoo Rajah Pithora. It is, however, very evident that its completion was effected by Mohammedans rather than by Hindoos. For we are well assured that it was finished about the year 1235, that is, during the reign of Shumsh-oodeen Altomsh. It is said that, in point of altitude, there is no tower in the world to equal it. This, however, for anything we know to the contrary, may be a rash statement, as its height does not exceed two hundred and thirty-eight feet. It is a fluted column, and is built of red sandstone. There are, however, two bands of marble-work towards its top. In order to ascertain some particulars respecting this tower, we have only to give our attention to the six scrolls of inscriptions which are carved upon its exterior surface. Thus, "the uppermost band contains only some verses from the Koran, and the next below gives the well-known ninety names (Arabic), of the Almighty. The third belt contains the name and praises of Manz-oodeen Abul Muzafur Mahomed Bin Sam. The fourth belt contains only a verse from the Koran,



and the fifth belt repeats the name and praises of the Sultan Mahomed Bin Sam. The lowermost belt has been too much injured, both by time and by ignorant restorations, to admit of being read ; but Syud Ahmud has traced the words Amir-ool Amra, or Chief of the Nobles. The inscription over the entrance doorway records that the minar of Sultan Shumsh-oodeen Altomsh having been injured, was repaired during the reign of Sekundra Shah, son of Behlol, by Futeh Khan, the son of Khawas Khan, in A.H. 909 or A.D. 1503. In the second story, the inscription over the doorway records that the Emperor Altomsh ordered the completion of the minar. The lowermost belt contains the verses of the Koran respecting the summons to prayer on Friday, and the upper line contains the praises of the Emperor Altomsh. Over the door of the third story, the praises of Altomsh are repeated, and again in the belt of inscriptions round the column. In the fourth story, the door inscription records that the minar was ordered to be erected during the reign of Altomsh. The inscription over the door of the fifth story, states that the minar having been injured by lightning, was repaired by the Emperor Feroz Shain in A.H. 770 or A.D. 1368."

But let us now bring our remarks on this tower to a close by observing that in 1826 the British authorities expended the sum of £2,000 upon it.

At the time these repairs were effected, a pavilion of an octagonal shape was erected on the summit of the minar. It was, however, in obedience to the orders of the Government, but for what reason we cannot explain, eventually removed. It now stands on the ground in close proximity to the tower.

In the same neighbourhood, there stands an unfinished minar or tower, which is 257 feet in circumference, and 87 feet in height. It is constructed of very rough stone, a fact which has led some writers to the conclusion that it was the intention of the builder to have faced it with red sandstone. It was commenced, says Syud Ahmud, A.D. 1311.

The far-famed solid iron pillar, which is regarded by

General Cunningham as "one of the most curious monuments in India," next came under our notice. It is of no great height, being not more than twenty-six feet above the level of the earth. It is conjectured that it was erected by Rajah Dhava, A.D. 319, as a triumphal or monumental column. This supposition is entertained on the score that the name of the sovereign to whom we have just referred is engraven upon its side. There is, however, in regard to this pillar, a legend to the effect that Rajah Pithora, being apprehensive that his dynasty was about to come to an end, consulted the Brahmins as to the measure which ought to be adopted with the view of preventing such a calamity. These wise men urged him to drive an iron pillar into the earth, and thus to pierce the head of the snake-god, Lishay, upon whom the world was supposed to rest. For, said they, if you succeed in penetrating his head with the shaft the sceptre will never depart from your family. The pillar was forthwith constructed, and driven into the earth. The Rajah, however, becoming, in due course of time, anxious to ascertain whether or not he had succeeded in his purposes, commanded his servants to draw out the pillar, when to the astonishment of all present, it was discovered that the end thereof was stained with blood. The Brahmins, in the infinity of their wisdom, knowing that the dragon could not be caught a second time, declared that the dynasty of the Rajah would shortly come to an end. The disconsolate sovereign, despite the gloomy predictions of the Brahmins, resolved to capture the dragon a second time if possible, and, with this object in view, drove the pillar once more into the earth. But, alas, his plans failed, and, ere a great length of time had elapsed, his life and sceptre were wrested from him by Shahab-oodeen, and from that time to the present, Delhi has been without a Hindoo sovereign.

Space and time would fail us were we to attempt to describe the other ruins of Kootub, such as the Musjid-i-Kootub-ool-Islam, the tomb of Shumsh-oodeen Altomsh, the palace of Ala-oodeen, the gateway of Ala-oodeen, Adam Kahn's

tomb, and the Fort of Lalkot. Let us, therefore, make a passing observation respecting the royal tombs and the diving tank in Mehrowlie. These tombs, which certainly have no pretensions to architectural beauty, are close together in a small cemetery, and contain the dust of once powerful kings. Each of the tombs, at the time of our visit, was covered with a shroud or pall, and around them were assembled many devotees.

The diving tank at Mehrowlie is more than eighty feet in depth, and is enclosed by a lofty wall. Now, with the view of amusing travellers and others, who visit Mehrowlie, several expert divers leap from the top of this high wall into the adjoining tank beneath. Of these divers some are young and others aged men. Like the divers at Futtehpore Sikree, they, when passing through the air, expand their legs and arms, but before they reach the surface of the waters, they quickly close them, and, like an arrow, pierce with their feet the turgid pool. On withdrawing from the tank, they rush wildly into the presence of the travellers, and demand small pecuniary presents, as a reward for their feats of leaping and diving.

In the neighbourhood of Mehrowlie we saw several wild peacocks, which, like those we had previously seen at Futtehpore Sikree, were conspicuous for their beautiful plumage. It was now time for us, the sun being near the hour of its setting, to return to Delhi. Entering our carriage, therefore, we drove rapidly in the direction of that city. On reaching its gates, it being now dark, we observed a torchlight procession approaching us, and as it drew near we discovered that it was a Hindoo funeral procession, moving towards the funeral pyre on which it was their intention to burn the corpse of one who, only a few hours before, had been removed from this earthly scene. As they advanced towards the place of cremation, they sang a funeral dirge, which was evidently one of a most plaintive nature. And here, it may not be out of place for us to mention a few particulars which, during our travels in India, we learned respecting the man-

ners and customs, which are observed by Hindoos at the celebration of funeral obsequies. When a Hindoo dies, his heir is called upon not only to perform the necessary funeral ceremonies, but also the monthly and annual rites of purification. The latter are performed, firstly, during the eleven days which immediately follow the death of a relative; secondly, each month; and, thirdly, on the anniversary of the death. These customs vary, however, according to the social position of the bereaved family. Thus, Brahmins on the death of a relative are regarded as unclean for ten days, soldiers for twelve days, merchants for fifteen days, and shirdras for thirty days. The rights of purification consist, in a great measure, in presenting eucharistical offerings of rice, flowers, and water to the soul of the deceased, in order to enable it to pass into the heaven of the Pitras or progenitors of the great human family. The Hindoos, as we have already intimated, burn their dead. The bodies of all infants, however, who die under two years of age, are buried.

We now retraced our steps from Delhi to Allahabad, and proceeded thence to Jubbulpore. On our arrival (at 6 A.M.) at the station of the last-mentioned city, we hastened to the principal hotel of the place with the view of bathing, breakfasting, and arranging all the necessary preliminaries for a trip to the famous marble rocks which are in the neighbourhood. At 10 o'clock A.M., a gharry, drawn by a pair of horses, drove up to the door of the hotel, and, on the waiter informing us that it was at our service, we immediately took our seats, and drove towards the rocks in question. On our way, we saw in close proximity to a village through which we passed, a number of monkeys, which were running to and fro in a state of great delight. We were at a loss, however, to ascertain whether or not these animals were from some of the neighbouring woods, or from one of the temples. In the latter case they would be regarded, as is the case with the sacred monkeys at Benares, as so many gods and goddesses. We also visited *en route* some small lakes, which, in our estimation, were very little superior to duck ponds. On

reaching the end of our journey, a distance of ten miles from Jubbulpore, we took up our quarters in a very neat and comfortable bungalow, and in which, by an active Hindoo messman, suitable refreshments were quickly prepared for us. Having refreshed the inner man, we visited the marble rocks. In this geological formation, which is a very singular and interesting one, deposits of fossil remains, including those of the elephant and other ponderous quadrupeds, have been discovered. The space which is enclosed by these rocks is covered with water, and thus a very small but beautiful lake presents itself to view. Entering a boat we rowed the length of this rock-bound pool. As we were engaged in this interesting pursuit, several monkeys were sporting themselves on the tops of the surrounding rocks, while peacocks and wild pigeons were flying over our heads. Sticking to the sides of the rocks were several clay or mud-built nests, which were entered by very small circular apertures, and were the homes of many swallows, which, in search of prey, were swiftly skimming over the surface of the waters. Having spent a pleasant hour on this miniature lake, we proceeded to the banks of the River Nerbudda in order to inspect a rapid or fall of water. As the season, at the time of our visit, was very dry, we were not very much edified by the appearance of the fall, but we can quite understand that during the rainy season of the year, when the river is full of water, this rapid is rather imposing.

We now ascended a long and dilapidated stone staircase, formed on the side of a somewhat high and precipitous hill, in order that we might examine the ruins of a Hindoo temple, which was founded many centuries ago. It occupies the whole summit of the hill, is open to the heavens, and is enclosed by a circular wall or colonnade of stone.

It contains a great number of mutilated stone idols, which represent, of course, as many gods and goddesses. There are also not a few antique-looking male and female lingas, which, judging from what we saw on the occasion of our visit, still continue to receive homage at the hands of the

inhabitants of the village which stands at the base of the hill.

On our return to the bungalow, three or four women came to the door and offered for sale several eggs, large and small, sculptured in marble. Thinking they would make excellent paper weights, and serve as a memento of our visit to the rocks of Jubbulpore, we bought several of them. We afterwards learned that they are made by the natives to represent lingas, which things are, of course, as we have already shown, regarded by the Hindoos as objects of worship and adoration.

But, as the evening was now drawing near, it was high time for us to return to Jubbulpore, a movement, however, which was attended with difficulty, as both the gharry horses were evidently unequal to their work. After much beating and occasional coaxing, they succeeded in performing half the journey, but beyond this point, they could not possibly proceed. Fortunately for us, however, an empty gharry, which was returning towards Jubbulpore, arrived at the spot where we had come to a dead-stand, and the driver, perceiving the awkward position in which we were placed—the night being now far advanced and very dark—agreed to yoke his horses to our gharry and drive us to our hotel. Thus, after the lapse of several hours, a journey of ten English miles only was accomplished. Our indignation was great, as the landlord of the hotel had promised, when we ordered the gharry, to provide us with a pair of strong horses. His conscience evidently smote him, and urged him, no doubt, to keep out of the way of those upon whom he had so shamefully imposed, as we did not see him again.

On the following morning, rising early, we visited Jubbulpore itself. It has excellent barracks for troops, and a school of industry, in which prisoners are engaged in manufacturing carpets and other useful textures. It is intersected by broad and well-macadamized roads. Before taking leave of this place, let us mention that it was here, on the 19th of December, 1817, that General Hardyman, at the head of

a British force of 1,100 men, defeated, according to Fitzclarence, 5,000, and according to Blacker, 3,000 Mahrattas, the troops of the Rajah of Nagpore.

We now went by railway to Nandgaum, which is a country station on the north-eastern extension of the Great Indian Peninsular Railway. Thence we proceeded by Tonga gharry to Aurungabad, which is a pretty place, being adorned, as it is, with neat bungalows and fine trees; the roads, too, are broad and well macadamized. The city is enclosed by a low red wall, which at intervals is fortified by round towers, and is garrisoned by troops of the Nizam. It was within the walls of this city that Aurungzebe kept his court. The palace, however, which he built, is now a ruin rather than a habitable residence. A mausoleum, which he also erected, and in which rest the remains of his daughter, Rabia Durani, is supposed—though, of course, in all respects, very inferior—to be an imitation of the Taj Mehal. In the afternoon of the day on which we visited Aurungabad, a fair was held in an open space beyond the walls of the city. Men and women, of different creeds and castes, were present on the occasion in large numbers, and exposed commodities of various kinds for sale. Purchasers, too, were very numerous. As the persons forming this assemblage were clad in oriental costumes, the whole scene was to us one of much interest.

From the Commissioner, Colonel Wright, and the officers of the English garrison at Aurungabad, we received great kindness. Thus, upon hearing that it was our intention to visit the Nizam's famous fortress at Dowlutabad, and the rock-cut caves at Ellora, they procured for us an order from the Nizam's secretary to visit the fortress in question, and at the same time gave commands, by letter, that, on our arrival at Ellora, we were to be received and entertained at their bungalow. Thus provided with orders and letters, we proceeded by Tonga gharry to Dowlutabad, which is situated at a distance of eight miles from Aurungabad. The sun was so powerful and the wind so hot, as to cause us to experience great discomfort both of mind and body, during our journey.

At the close of an hour's drive, we reached the stronghold of Dowlutabad, which is one of the oldest, and, perhaps, one of the strongest works of the kind in India. It consists of an isolated hill, or rather a vast granitic rock, which attains an altitude of five hundred feet. The sides of this hill, to a height of one hundred and fifty feet from the base, are quite perpendicular, and encircling the base of the hill, there is a moat, spanned by a very narrow bridge. Beyond this moat there stands a monumental column, in the style of a minaret, which commemorates, so we were told, the capture of the fortress by its present holders, the Mohammedans. The summit of the hill, on which is placed a piece of ordnance, is approached by galleries and staircases, which are not visible from without. At the base of the hill there is a low doorway, which is enclosed by an iron door, through which we obtained admission into a low narrow passage, hewn out of the solid rock. This passage conducted us into a large chamber, which is also hewn out of the solid rock. Thence we passed along an ascending gallery, which is, perhaps, ten or eleven feet high and as many broad, to a recess, from which we obtained a glimpse of the surrounding country. As we passed through these various passages, galleries, and caverns, it was necessary for us, owing to the darkness, to carry burning torches. Moving onwards, along narrow and very perpendicular paths and steps, open to the heavens, guarded by strongly-fortified works, we at length reached the highest point of the fortification.

On our way to the summit, we passed a large rock-bound cistern, which is supposed to contain forty hogsheads of water, a cistern of this nature being at all times a necessary appendage to a fort, but especially so in times of siege. It was, we believe, the intention of the Emperor Mohammed, son of Toghluk Shah, to make Dowlutabad the metropolis of his kingdom, and with the view of fulfilling that intention, he called upon the citizens of Delhi to forsake that city, and to seek new homes and occupations in Dowlutabad. Allegiance, however, to this imperial command they refused to pay, and



thus Dowlutabad possesses, as it always has done, a deserted and neglected appearance.

Again having recourse to our Tonga gharry, we drove at a rapid rate towards Ellora, with the view of visiting the rock-cut temples, for which it is so justly renowned. On our way we observed a great number of prairie squirrels, which little creatures, full of frolic, were running about in every direction, and proved to us, as we drove along, a source of much amusement. On our arrival at Ellora, the night being far advanced and very dark, it was with difficulty that, on alighting from the gharry, we found our way along the mountain road which conducts to the bungalow at Rosa, in which we were to pass the night. The Hindoos, who were employed to carry our baggage, and to act as our guides, being light of foot, speedily out-walked us, and as we did not know our whereabouts, and were unable, owing to the darkness, to find our way, we were, for a time, sorely perplexed. Our Chinese servant, too, having been outstripped by us, became greatly afraid, and feeling, perhaps, that he was surrounded by evil spirits—for in such spirits the Chinese are great believers—he, in the very depths of despair, began to call aloud for aid. Hearing his cries of woe, we immediately retraced our steps in order to comfort him—a task which we succeeded in accomplishing. The baggage-bearers and guides becoming alarmed at our delay, sallied forth in search of us, and were indeed relieved of a load of anxiety when they found us slowly and uncertainly groping our way along the mountain path. On reaching the bungalow, we found that the doors were locked, and the messman from home, so there was, therefore, no alternative for us to adopt but to sleep supperless on the floor of the corridor. Having stretched ourselves out on the hard pavement, we vainly endeavoured to woo sleep. After an hour or two, however, three armed sepoy, who had heard of our arrival, came to inspect us, and upon finding that we were not only good men and true, but also provided with a letter from the English officers at Aurungabad, to whom the bungalow belonged, they

ordered the messman to receive and entertain us. The doors of the bungalow were unlocked, and an excellent supper and comfortable beds were then prepared for us. On the following morning, being refreshed with a good night's rest, we descended the hill, in order to view the rock-cut temples in the valley beneath.

These temples, which are hewn in high precipitous rocks, consist in a great measure of two stories. The roofs are, in some instances, supported on huge and elaborately carved stone pillars. In the majority of these temples there are dark cells, which are regarded by archæologists as the chambers in which the Hindoo priests or ascetics were accustomed to reside. They contain many stone idols, and a few lingas. Of these various temples, however, the most extraordinary is called Kylas, which is said to equal if not to surpass in extent and grandeur the best specimens either of Indian or Egyptian architecture. The Kylas, which is six hundred feet in circumference, and one hundred and twenty feet high, is formed out of a single rock, and is conical in form. It consists of one large hall, and several smaller chambers, each of which not only contains many colossal idols, but also sculptures, which we greatly admired. Our admiration, however, attained its highest pitch when we gazed upon the rich sculptures and arabesques with which the exterior of the edifice is beautified and adorned. The base of the temple is, as it were, supported on the backs of elephants and other wild animals, which are one and all sculptured in statuary of stone.

As we were inspecting one of the inner apartments of the lower story of this temple, a jackal, which had made his lair within, was greatly alarmed at our presence, and, much to our astonishment, rushed wildly between our legs and made his way with all haste across the neighbouring plain. In the third story of another temple a fakir, or hermit, had taken up his abode. The body of this wretched man was literally covered with mud, and his hair clotted with ashes. Indeed, so miserable was his plight as to render him a spectacle loath-

some to behold. Whilst we were reflecting on this man's misguided religious feelings, we were surprised at hearing the sounds of the hoofs of a horse in the story below that in which we were standing. On descending thither, we found that a Hindoo traveller had just arrived, and who, apparently knowing of no accommodation for his horse in the adjacent town or village, had brought him to the upper chambers of this temple, to feed and rest. The chief temple bears the name of Rameswur. Time and space, however, would fail us were we to attempt to give even a brief description of these extraordinary works of art, all of which, extending over the distance of an English mile, we had the privilege to visit. Let our readers, therefore, if they would learn many interesting particulars respecting these rock-cut temples, refer to Fergusson's celebrated work upon them. It may suffice then, for us, in concluding our remarks on these architectural gems, to observe that the Hindoos declare they were formed nearly 8,000 years ago, at the suggestion of Rajah Geloo, son of Peshfont of Ellichpore. The Mohammedans, on the other hand, state that the town of Ellora was founded, and its temples excavated by Gel Rajah, who flourished about nine hundred and seventy years ago. "The mythological symbols and figures throughout the whole, leave no room to doubt their owing their existence to religious zeal—the most powerful and most universal agitator of the human mind."

Having thoroughly explored these temples, we directed our steps to the town of Ellora. The only object of interest, however, which we could discover in our rambles through this apparently deserted place, was a magnificent water tank. It was of considerable depth, and the masonry of stone work of which it was constructed combined great neatness and durability. It contained, at the time of our visit, much excellent water, and was, in consequence, largely patronised by the inhabitants, who, chiefly women, came in numbers to draw supplies for culinary and domestic purposes in general from its source.

We now returned by our Tonga gharry in an almost direct

course to Nandgaum, which place we reached shortly after midnight. The Dâk Bungalow, which is situated in close proximity to the railway station, afforded us such comfortable accommodation that we resolved to stay there twenty-four hours, with the view of recruiting our strength, which, owing to our recent visit to the caves of Ellora, and night travelling in a Tonga gharry, had been too severely taxed. Taking the mail train at Nandgaum, we proceeded on our journey to Bombay.

On our arrival at the last-mentioned place, we were most kindly entertained by various members of the wealthy and influential family of Sassoon. Indeed, the genuine kindness which they showed us in a variety of ways, we shall ever most gratefully remember.

On the morning following our arrival, we drove in Mr. S. Sassoon's carriage through some of the principal streets of the city of Bombay. Several of them are not only wide, but well macadamised, and vastly superior in regard to the costly and magnificent buildings by which they are formed, and the brilliant manner in which they are lighted by night, to the principal streets of many of the provincial cities of Great Britain. Malabar Hill, which is bestudded with beautiful villas, each standing in its own well-arranged grounds, commands an extensive view of the sea, and in point of the salubrity of its climate is, indeed, most desirable as a place of residence. The streets of the city, in which respectively, Parsees, Hindoos, and Mohammedans reside, have a most oriental appearance, and to the European tourist prove, in consequence, especially attractive.

As in European cities, carriages, cabs, and gharries of various kinds roll with a rumbling noise along the streets, while here and there are to be found tramways, which, on the payment of a small sum, carry passengers from one part of the town to another.

The superiority of Bombay over Calcutta is, we think, very striking, and owing to the many advantages which it possesses over the latter city, there can, be no doubt that it

will eventually become the capital city of India, and, as such, the seat of government. The residence of the Governor of Bombay, which is a noble mansion, well situated, and approached by a long carriage drive, would form an excellent palace for the Viceroy of India. In the course of a few years great changes are effected, and one of the changes which is likely ere long to take place in India is the removal, so we predict, of the seat of government from Calcutta to Bombay.

But let us now proceed to observe that in our drives through the streets of Bombay, the first place of interest which we visited was St. Thomas's Cathedral, which may be described as a spacious and lofty building, with a high tower, and was founded in the year 1718, at a cost of 43,992 rupees. This sum was, in a great measure, contributed by private individuals, the donation to the fund on the part of the Government, not having exceeded 10,000 rupees. Nearly a century later, that is, in the year 1816, it was consecrated by Bishop Middleton. Within the last few years the chancel has been lengthened. In it is the tomb of General Carnac, who was second in command at the battle of Plassy. Gas, too, has recently been introduced into the building.

It contains several monuments. Three of these, two of which are by Bacon, and one by Chantrey, may justly be regarded as works of art. One of Bacon's sculptures is in honour of Mr. Duncan, whom it represents in the act of receiving blessings at the hands of Hindoos. The inscription recorded on the tabature of this monument reads as follows:—

In Memory of  
The Honourable Jonathan Duncan,  
Governor of Bombay from 1795 to 1811.  
Recommended to that high office by his talents  
and integrity,  
In the discharge of various important duties in  
Bengal and Benares,  
His purity and zeal for the public good were

equally conspicuous  
 During his long and upright administration at  
 this Presidency.  
 With a generous disregard of personal interest,  
 His private life was adorned  
 By the most munificent acts of charity and  
 friendship,  
 To all classes of the community,  
 To the natives in particular, he was a friend and  
 protector,  
 To whom they looked with unbounded confidence  
 and never appealed in vain.  
 He was born at Wardhouse, in the county of  
 Forfar, in Scotland,  
 On the 1st of May, 1756.  
 Came to India at the age of 16 : and after 39  
 years of uninterrupted service,  
 Died at this place on 11th August, 1811.  
 Infanticide  
 abolished  
 in  
 Benares and Kattywar.  
 Several of the British inhabitants of Bombay  
 Justly appreciating his distinguished merits  
 In public and private life,  
 Have raised this monument  
 As a tribute of respect and esteem,  
 MDCCCXVII.

The monument to which we have referred as a work of  
 art by Chantrey, is in honour of Stephen Babington. The  
 inscription recorded thereon is by the celebrated judge, philo-  
 sopher, and writer, Sir James Mackintosh.

On leaving the cathedral, we repaired to the townhall,  
 which proved well deserving of a visit. Indeed, it may be  
 regarded as a manifold institution, as it contains not only the  
 council chamber, but also a hall, library, assembly, and levée

rooms. The library, which was founded by Sir James Mackintosh, contains several thousands of excellent works. The hall in question is also adorned with statues in honour of illustrious men, such as Mountstuart Elphinstone, Sir John Malcolm, Sir Charles Forbes, Sir Jamsetjee Jejeebhoy, and others. Of these statues, three or four are excellent productions by Chantrey. The walls of the council chamber are covered with portraits of rajahs and others who have figured conspicuously in Indian history. In front of the townhall, there is a tastefully arranged and well-kept garden, in the centre of which a fountain sends forth refreshing streams. In this garden are two statues, of which one, by Bacon, is in honour of the Marquis Cornwallis. On the pedestal of it is recorded the following highly-eulogistic inscription :—

This monument is consecrated  
By the British Inhabitants of the Presidency of  
Bombay,  
To the name and character of  
Charles, Marquis Cornwallis, K.G.,  
Governor-General of India,  
Who resigned in Ghazepoor, in the Province of  
Benares,  
On the 5th of October, 1805,  
A life dedicated to the service of his King and  
country ;  
But more especially devoted,  
In its regretted close,  
To the restoration of peace in India,  
And to the promotion of the best interests  
Of the East India Company.  
Inflexible and steady courage,  
A sacred fidelity in political trust,  
Purity and singleness of heart,  
A temper the mirror of that purity,  
A reflective and well-disciplined judgment  
In the most arduous conflicts,

A dignified simplicity of manners,  
And the most elevated sense of honour,  
Every public virtue and spirit,  
Every gentle and graceful affection,  
Made him universally  
Admired,  
Revered,  
And Beloved ;  
The ornament of his country and of the age,  
A model to posterity.

The Mechanics' Institute, which is a very neat building, founded by that great philanthropist, the late David Sassoon, for the especial benefit of young men and others, who are not in a position to become members of clubs, consists of a library and reading-room. Arranged on the shelves of the library we observed a large number of most excellent and useful works, while the reading-room was well supplied with nearly all the leading periodicals and journals of the day. In the building there stands a well-sculptured full-length marble statue of the late David Sassoon, while above the entrance-door of the institute, there is placed a bust of that same Jewish worthy, whose memory, owing to his many excellent and useful works of charity, must ever remain fresh and green in the hearts of all who have any connections or associations with Bombay.

The museum, which was founded with a view to the exhibition of the raw products and manufactures of India, and for the purpose, too, of illustrating the process of important manufactures, is a very handsome building. In front of this edifice, there stands a lofty clock-tower which was erected, if we mistake not, at the expense of the philanthropist, to whom we have just referred, the late David Sassoon.

The interior of the museum being decorated in a manner which displays great artistic skill, is very imposing. The hall is very grand, and the galleries are equally attractive.



As yet, though not very well filled with objects of interest, it nevertheless contains many excellent specimens of conchology, geology, and zoology, together with models of various kinds. Of these models, one, which is an exact representation of the tower of silence, the place where the Parsees deposit their dead, is especially instructive. As we shall, presently, have occasion to describe this tower of silence, we shall make no comments respecting it here. In the hall of this institution there are two or three statues. Of these one is in honour of the late Earl Canning, and contains on its pedestal the following inscription :—

Charles John,  
Earl Canning, G.C.B., K.S.I.,  
Viceroy and Governor-General  
of India.  
The grateful Tribute  
of  
The Native Inhabitants  
of  
Bombay,  
1864.

A second monument is in honour of Mountstuart Elphinstone. It bears the following inscription :—

Mountstuart Elphinstone.  
The Tribute of the Elphinstonians.  
Bombay,  
1860.

A third monument is in honour of the late Prince Consort, and upon it is recorded an inscription which reads thus :—

Albert  
Prince Consort  
Dear to Science, Dear to Art, Dear to thy Land and Ours.

“ A Prince indeed.”

Dedicated

by

David Sassoon,

1864.

Beneath this inscription there is one engraved in the Hebrew tongue ; and on the obverse side of the monument there are inscriptions in Mahrattan, Guzeratti, and Persian.

A marble bust of David Sassoon is placed at the head of the first staircase, by which the galleries of the museum are approached, and on the pedestal on which the bust stands, is the following brief inscription :—

David Sassoon.

Let us now make a few remarks on the public gardens, which, though extensive and well-laid out, are by no means well kept. The shrubs and plants, tropical and otherwise, which these gardens contain are numerous and various, and to the student and lover of botany are a source of much enjoyment, affording him both instruction and pleasure. In the centre of the gardens there stands a large fountain, which plays at all hours. A pond, too, well stocked with gold fish, proves very attractive to visitors. In one corner of the gardens there stands an ancient Mohammedan mosque and tomb, and in another there is placed, under a canopy, resting upon pillars of stone, a bust of Lady Frere. The gardens which we are now describing also contain leopards, panthers, hyænas, monkeys, deer, adjutants, peacocks, and parrots. The wild beasts which, as a matter of course, were confined in iron cages, were noble specimens of the natural history of India, and, as such, added greatly to the attractions of the gardens.

From these gardens we drove to a large institution in which horses and asses no longer able to work, together with cows, buffaloes, sheep, goats, calves, deer, dogs, and cats, which having become useless, are not only housed, but well fed. At the time of our visit to this singular establishment

there were also a number of pigeons, parrots, quails, rabbits, guinea pigs, &c., &c. This institution, which is supported by Mohammedans and Hindoos, owes its origin to the teaching of the Koran and that also of the writings which are regarded as sacred by the Hindoos.

To the Tower of Silence, or the place where the Parsees deposit their dead, we next repaired. But as it is contrary to the religious tenets of that people to allow any persons excepting those whose duty it is to place the dead in the tower, to enter it, we were not suffered to pass its portals. From the grounds, however, in which it stands we had a good view of its outer walls, and from the model of it, which, as we have already stated, is contained in the museum, we had previously acquired a perfect knowledge of its internal arrangements. For the benefit of our readers we will give here a description of it, and similar towers, by Mr. Monier Williams, Boden Professor of Sanskrit. It reads as follows:—

“ At a time when the attention of the British public is attracted irresistibly towards the Queen’s Indian Empire a short account of a visit I have lately paid to the Parsee ‘Towers of Silence’ may possibly be read with interest. Your columns have probably already contained a record of the Prince of Wales’s visit to the same locality, and through the kindness of Sir Jamsetjee Jejeebhoy the very same privileges of inspection which his Royal Highness enjoyed were accorded to me.

“ Your readers are doubtless aware that the Parsees are descendants of the ancient Persians who were expelled from Persia by the Mohammedan conquerors, and who first settled at Surat about 1,100 years ago. According to the last census they do not number more than 70,000 souls, of whom about 50,000 are found in the city of Bombay, the remaining 20,000 in different parts of India, but chiefly in Guzerat and the Bombay Presidency. Though a mere drop in the ocean of 240 million inhabitants, they form a most important and influential body of men, emulating Europeans in energy and enterprise, rivalling them in opulence, and imitating

them in many of their habits. Their vernacular language is Guzeráti, but nearly every adult speaks English with fluency, and English is now taught in all their schools. Their benevolent institutions for the education of at least 1,000 boys and girls is in a noble building, and is a model of good management. Their religion, as delivered in its original purity by their prophet Zoroaster, and as propounded in the Zend-Avestá, is monotheistic, or, perhaps, rather pantheistic, in spite of its philosophical dualism and in spite of the apparent worship of fire and the elements, regarded as visible representations of the Deity. Its morality is summed up in three precepts of two words each—'good thoughts,' 'good words,' 'good deeds;' of which the Parsee is constantly reminded by the triple coil of his white cotton girdle. In its origin the Parsee system is allied to that of the Hindú Aryans—as represented in the Veda—and has much in common with the more recent Bráhmanism. Neither religion can make proselytes.

"A man must be born a Bráhman or a Parsee; no power can convert him into either one or the other. One notable peculiarity, however, distinguishes Parseeism. Nothing similar to its funeral rites prevails among other nations; though the practice of exposing bodies on the tops of rocks is not unusual among the Buddhists of Bhotan.

"The Dakhmas, or Parsee Towers of Silence, are erected in a garden, on the highest point of Malabar Hill, a beautiful rising ground on one side of Back Bay, noted for the bungalows and compounds of the European and wealthier inhabitants of Bombay, scattered in every direction over its surface.

"The garden is approached by a well-constructed private road, all access to which, except to Parsees, is barred by strong iron gates. Thanks to the omnipotent Sir Jamsetjee, no obstacles impeded my advance. The massive gates flew open before me as if by magic. I drove rapidly through a park-like enclosure, and found the courteous Secretary of the Parsee Puncháyal, Mr. Nusserwanjee Byramjee, await-

ing my arrival at the entrance to the garden. He took me at once to the highest point in the consecrated ground, and we stood together on the terrace of the largest of the three *Sagrís*, or Houses of Prayer, which overlook the five Towers of Silence. This principal *Sagrí* contains the sacred fire, which, when once kindled and consecrated by solemn ceremonial, is fed day and night with incense and fragrant sandal, and never extinguished. The view from this spot can scarcely be surpassed by any in the world. Beneath us lay the city of Bombay, partially hidden by cocoanut groves, with its beautiful bay and harbour glittering in the brilliant December light. Beyond stretched the magnificent ranges of the ghauts, while immediately around us extended a garden, such as can only be seen in tropical countries. No English nobleman's garden could be better kept, and no pen could do justice to the glories of its flowering shrubs, cypresses, and palms. It seemed the very ideal, not only of a place of sacred silence, but of peaceful rest.

“ But what are these five circular structures which appear at intervals rising mysteriously out of the foliage? They are simply masses of masonry, massive enough to last for centuries, built of the hardest black granite, and covered with white chunam, the purity and smoothness of which are disfigured by patches of black fungus-like incrustations. Towers they scarcely deserve to be called; for the height of each is quite out of proportion to its diameter. The largest of the five, built with such solid granite that the cost of erection was three lacs of rupees, seemed about 40 feet in diameter and not more than 25 feet in height. The oldest and the smallest of the five was constructed 200 years ago, when the Parsees first settled in Bombay, and is now only used by the Modi family, whose forefathers built it, and here the bones of many kindred generations are commingled. The next oldest was erected in 1756, and the other three during the succeeding century. A sixth tower stands quite apart from the others. It is square in shape, and only used for persons who have suffered death for heinous crimes. The

bones of convicted criminals are never allowed to mingle with those of the rest of the community.

“ But the strangest feature in these strange, unsightly structures, so incongruously intermixed with graceful cypresses and palms, exquisite shrubs, and gorgeous flowers, remains to be described. Though wholly destitute of ornament, and even of the simplest moulding, the parapet of each tower possesses an extraordinary coping, which instantly attracts and fascinates the gaze. It is a coping formed, not of dead stone, but of living vultures. These birds on the occasion of my visit had settled themselves side by side in perfect order and in a complete circle around the parapets of the towers, with their heads pointed inwards, and so lazily did they sit there and so motionless was their whole mein that, except for their colour, they might have been carved out of the stonework. So much for the external aspect of the celebrated Towers of Silence. After they have been once consecrated by solemn ceremonies no one except the corpse-bearers is allowed to enter; nor is any one, not even a Parsee high priest, permitted to approach within 30 feet of the immediate precincts. An exact model of the interior was, however, shown to me.

“ Imagine a round column or massive cylinder 12 or 14 feet high, and at least 40 feet in diameter, built throughout of solid stone, except in the centre, where a well 5 or 6 feet across leads down to an excavation under the masonry, containing 4 drains at right angles to each other, terminated by holes filled with charcoal. Round the upper surface of this solid circular cylinder and completely hiding the interior from view is a stone parapet, 10 or 12 feet in height. This it is which, when viewed from the outside, appears to form one piece with the solid stonework, and being, like it, covered with chunam, gives the whole the appearance of a low tower. The upper surface of the solid stone column is divided into 72 compartments, or open receptacles, radiating like the spokes of a wheel from the central well, and arranged in three concentric rings, separated from each other by narrow

ridges of stone, which are grooved to act as channels for conveying all moisture from the receptacles into the well and into the lower drains. It should be noted, by-the-by, that the number '3' is emblematical of Zoroaster's three precepts, and the number '72' of the chapters of his Yasna,—a portion of the Zend-Avestá.

"Each circle of open stone coffins is divided from the next by a pathway, so that there are three circular pathways, the last encircling the central well, and these three pathways are crossed by another pathway conducting from the solitary door which admits the corpse-bearers from the exterior. In the outermost circle of the stone coffins are placed the bodies of males, in the middle those of females, and in the inner and smallest circle, nearest the well, those of children.

"While I was engaged with the Secretary in examining the model, a sudden stir among the vultures made us raise our heads. At least a hundred birds collected round one of the towers began to show symptoms of excitement, while others swooped down from neighbouring trees. The cause of this sudden abandonment of their previous apathy soon revealed itself. A funeral was seen to be approaching. However distant the house of a deceased person, and whether he be rich or poor, high or low in rank, his body is always carried to the towers by the official corpse-bearers, called *Nasasalár*, who form a distinct class, the mourners walking behind. As the bearers are supposed to contract impurity in the discharge of their duty, they are forced to live quite apart from the rest of the community, and are, therefore highly paid.

"Before they remove the body from the house where the relatives are assembled, funeral prayers are recited, and the corpse is exposed to the gaze of a dog, regarded by the Parsees as a sacred animal. This latter ceremony is called *Sagdíd*.

"Then the body, swathed in a white sheet, is placed on a curved metal trough, open at both ends, and the corpse-bearers, dressed in pure white garments, proceed with it

towards the towers. They are followed by the mourners at a distance of at least 30 feet, in pairs, also dressed in white, and each couple joined by holding a white handkerchief between them. The particular funeral I witnessed was that of a child. When the two corpse-bearers reached the path leading by a steep incline to the door of the tower, the mourners, about eight in number, turned back and entered one of the prayer houses. 'There,' said the Secretary, 'they repeat certain Gáthás, and pray that the spirit of the deceased may be safely transported on the fourth day after death to its final resting-place.'

"The tower selected for the present funeral was one in which other members of the same family had before been laid. The two bearers speedily unlocked the door, reverently conveyed the body of the child into the interior, and, unseen by any one, laid it uncovered in one of the open stone receptacles nearest the central well. In two minutes they reappeared with the empty bier and white cloth; and scarcely had they closed the door when a dozen vultures swooped down upon the body, and were rapidly followed by others. In five minutes more we saw the satiated birds fly back and lazily settle down again upon the parapet. They had left nothing behind but a skeleton. Meanwhile the bearers were seen to enter a building shaped like a huge barrel. There, as the Secretary informed me, they changed their clothes and washed themselves. Shortly afterwards we saw them come out and deposit their cast-off funeral garments on a stone receptacle near at hand. Not a thread leaves the garden, lest it should carry defilement into the city. Perfectly new garments are supplied at each funeral. In a fortnight, or at most four weeks, the same bearers return, and with gloved hands and implements resembling tongs place the dry skeleton in the central well. There the bones find their last resting-place, and there the dust of whole generations of Parsees commingling is left undisturbed for centuries.

"The revolting sight of the gorged vultures made me



turn my back on the towers with ill-concealed abhorrence. I asked the Secretary how it was possible to become reconciled to such a usage. His reply was nearly in the following words :—‘ Our Prophet, Zoroaster, who lived 6,000 years ago, taught us to regard the elements as symbols of the Deity. Earth, fire, water, he said, ought never, under any circumstances, to be defiled by contact with putrefying flesh. Naked, he said, we came into the world, and naked we ought to leave it. But the decaying particles of our bodies should be dissipated as rapidly as possible, and in such a way that neither Mother Earth nor the beings she supports should be contaminated in the slightest degree. In fact, our Prophet was the greatest of health officers, and, following his sanitary laws, we build our towers on the tops of the hills, above all human habitations. We spare no expense in constructing them of the hardest materials, and we expose our putrescent bodies in open stone receptacles, resting on 14 feet of solid granite, not necessarily to be consumed by vultures, but to be dissipated in the speediest possible manner, and without the possibility of polluting the earth or contaminating a single living being dwelling thereon. God, indeed, sends the vultures, and, as a matter of fact, these birds do their appointed work much more expeditiously than millions of insects would do if we committed our bodies to the ground. In a sanitary point of view nothing can be more perfect than our plan. Even the rain water which washes our skeletons is conducted by channels into purifying charcoal. Here in these five towers rest the bones of all the Parsees that have lived in Bombay for the last 200 years. We form a united body in life, and we are united in death. Even our leader, Sir Jamsetjee, likes to feel that when he dies he will be reduced to perfect equality with the poorest and humblest of the Parsee community.’

“ When the Secretary had finished his defence of the Towers of Silence, I could not help thinking that however much such a system may shock our European feelings and ideas, yet our own method of interment, if regarded from a

Parsee point of view, may possibly be equally revolting to Parsee sensibilities.

“The exposure of the decaying body to the assaults of innumerable worms may have no terrors for us, because our survivors do not see the assailants; but let it be borne in mind that neither are the Parsee survivors permitted to look at the swoop of the Heaven-sent birds. Why, then, should we be surprised if they prefer the more rapid to the more lingering operation? and which of the two systems, they may reasonably ask, is more defensible on sanitary grounds?”

We have already stated that we were not suffered to enter the Tower of Silence, of which the foregoing is an interesting account. And we may now go on to observe that we were also not permitted to inspect the temple in which the Parsees are accustomed to assemble for prayer. The latter building, however, is not very interesting. It contains, we are told, as an emblem of deity, and therefore an object of veneration, a sacred fire, which is kept continually burning by priests clad in white robes. This sacred fire, which was, many centuries ago, brought by the Parsees from Persia, was, to the great grief of that people, extinguished in the year of our Lord 1870 or 1871, by some Mohammedan fanatics. In order to rekindle it, messengers were dispatched by the Parsees to a remote place in Persia, where a similar fire had also for several centuries been kept in continual glow, to bring from it the required light. This mission was successful, and now a sacred fire burns as before within the walls of the Parsee Temple at Bombay.

Two benevolent institutions, namely, Sir Jamsetjee Jejeebhoy's hospital, and David Sassoon's Industrial and Reformatory Institution next demanded our attention. Of these establishments the former, as its name in some respects implies, was erected at the expense of the late East India Company and Sir Jamsetjee Jejeebhoy, for the relief of the native sick poor. It contains five hundred and thirty-five beds. Moreover, there is attached to this asylum a hospital for incurables,

containing thirty beds, and an obstetric institution having thirty beds. There are also adjoining dispensaries, at which men, women, and children receive medical advice daily.

The latter institution, namely, the David Sassoon Industrial and Reformatory Institution, which was established in 1857 by the benevolent gentleman whose name it bears, is situated at Chunam Kilu Road, near the Grant Road. It was established for the reformation of juvenile delinquents, who are here trained to habits of useful industry. Thus, at the time of our visit, we found several boys, some of whom were busily engaged in a smithy, others in a carpenter's shop, others in a carriage manufactory, others in a painter's shop, while not a few were either moulding brass, or turning in wood and iron. We were greatly impressed with the incalculable blessings which these two institutions were daily conferring upon certain classes of the great human family, and as we re-crossed their portals we felt how blessed in the estimation of all Indians must be the memory of the great men who founded them. Surely it may, with all justice, be said of these two great philanthropists—the one a Parsee, the other a Jew—in the words of Grotius, "*Pii post mortem vivunt, quia loquuntur.*"

A synagogue, which was also founded by the late David Sassoon, was the last place which we visited this day. In form it resembles a plain Christian church. The galleries with which it is provided are especially set apart for female votaries, the lower part of the building being the appropriated place for men.

But time would fail us were we to attempt to describe the new High Court, Secretariat, the University Hall, and the new Telegraph Office; let us, therefore, pass on to a consideration of the Church of St. John the Evangelist, at Colaba. The church in question, which is commonly called the Memorial Church, and which is open from sunrise until sunset, for prayer and meditation, originated with the Rev. George Pigott, M.A., who accompanied the Bombay column at the first invasion of Afghanistan. It cost about twenty thousand

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pounds, which sum was partly contributed by the public, and partly by Government. It was erected in memory of those officers and private soldiers who fell in the invasion of Affghanistan, in the retreat from Cabool, and in those days of victory at the Kyber Pass, at Jellalabad, Gugdulluck, and Tezeen, at Kandahar, and Ghuznee, and in the re-occupation of Cabool, which restored the supremacy of British power, and the dignity of the British name in the East. The names of all the officers who fell on these respective battle fields are recorded on monumental tablets of brass, affixed to the walls of the chancel. This church, which is beautifully situated, well repaid the visit which we made to it.

In our various drives through the city, we saw several singular native ceremonies, both of a public and domestic nature. Of these ceremonies one, which was of a domestic kind, was in honour of an announcement which had been made by a young Hindoo wife to her lord, that she was in an interesting state. This happy circumstance was duly observed by a banquet, at which all the friends of the family, whether Hindoos, Parsees, or Mohammedans, were present. So numerous were the guests on the occasion, that many of them had to sit at tables placed in the courtyard or compound of the house. As they were being entertained, some of the servants were engaged in presenting each of them with bouquets of flowers, while other attendants regarded it as their duty to sprinkle each guest with attar of roses. This ceremony, to mark the period of conception, is prescribed by the Shastras. On another occasion we passed a house in which a ceremony called jat-karam was being observed. This rite, which is performed at the birth of a child, consists in giving it a drop of honey out of a golden spoon ere the navel string has been divided. Moreover, the father, on seeing his child for the first time, is required to take a piece of gold in his hand, to offer a sacrifice to Brahma, and then to smear the forehead of the infant with ghi. These duties having been discharged, he is next required to entwine round the wrist of the child a cord, consisting of seven or nine threads, and five

blades of Darba grass. We may also mention, when writing upon this subject, that other rites are observed when, at the age of twelve days, the child receives his name ; when, at the age of three months, he is taken for the first time outside the house ; when, at the age of six months, he is weaned from the breast of his mother ; and when, at the age of three years, his head is shaved.

We also met, in our drives through Bombay, three or four Mohammedan funeral processions. The coffin in each case was borne, as is customary, to the grave by the relatives of the deceased. As they marched towards the place of interment, they cried aloud, at frequent intervals, "There is no God but God, and Mahomet is the prophet of God." On arriving at the cemetery, the body was removed from the coffin and placed under a tent, with a view to its being washed. The hands, feet, knees, and forehead of the corpse, that is, the parts of the body which daily touched the ground in prayer, were then sprinkled with powdered camphor. These duties having been duly performed, the body was then wrapped in a calico winding-sheet, on which certain suras of the Koran had been written. And here we may observe that all devout Mohammedans, as a rule, make their winding-sheets ready while still in health, writing on them, at various intervals texts or quotations from the Koran. The Kaji, if we mistake not, reads the funeral service over the remains of the poor, while the nearest relative or most intimate friend performs that same duty in the case of the wealthy. The service in question is formed of four confessions of faith, and a benediction. Great care is taken when the body, not enclosed in a coffin, is being lowered into the grave, to place it on its back, having the head towards the north, and the face towards Mecca. Each person present then takes in his hand a few particles of earth, and besprinkling the body with the same, repeats from the Koran the following words:—"We created you of earth and return you to earth, and we shall raise you out of the earth on the resurrection day." Prayers for the departed one and for all present are then said, and when the

first and hundredth and eleventh suras have been said aloud, alms are distributed. But let us conclude our remarks on these Mohammedan death ceremonies by stating that when a Moslem is dying, a reader of the Koran is summoned to the bedside of the dying man in order to read aloud in his hearing the Suraiyas and two creeds. Sherbet well sweetened with sugar is then poured into the mouth of the invalid, with the view, it is supposed, of assisting the flight of the soul from the body.

We were also present at Bombay during the celebration of a Mohammedan festival, which is styled Akhiri Chahar Shambah, and during the observance of a Mohammedan fast which is styled Bari-Wafat. The festival to which we have referred, is held on the last Wednesday of *Safar*, in commemoration of Mahomet having sufficiently recovered on this day of his last sickness, so as to be able to take a bath. In celebration of this event, it is usual for all followers of the prophet to write out seven benedictions on this anniversary, and then, while the ink is still fresh, to wash it off and drink it. They also, in conformity to the established rules of this festival, bathe their bodies, attire themselves in new robes, eat sweetmeats, resort to gardens, and repeat prayers.

The fast is called Bari-Wafat, or great death. It is observed on the thirteenth day of *Rab-ul-awal*, in memory of the death of Mahomet, A.H. 11. On this occasion, either an impression of the prophet's foot on stone, or a lock of his hair is brought forth and revered by the people. Night processions are also held in honour of this event.

Having explored the city of Bombay, our next duty was to visit the caves of Elephanta. Embarking, therefore, at the Apollo Pier in a steam launch, the property of Messrs. David Sassoon, Sons, and Company, we proceeded—three or four gentlemen, members of the Sassoon family, being our companions—to the caves in question. On our arrival at the Island of Elephanta, for such is the name of the island on which these caverns are situated, and which is at a distance of four or five miles from Bombay, we debarked at a well-

paved pier, and ascending a neatly paved staircase, which runs along the side of a hill, we quickly found ourselves at the entrance of the caves, or rather rock-cut temples of Elephanta. As to the time when these caves were formed, much doubt has been entertained. It is, however, supposed by many persons that they were constructed at a period between the eighth and twelfth centuries of the Christian era. They have, during the lapse of ages, fallen into a state of decay. Enough of the sculptured work by which at one time they were so much adorned, still remains to render them objects of great interest to archæologists and others. The principal rock-cut shrine at Elephanta is termed by the Hindoos a Shiva Linga temple, or shrine, in honour of the great creative energy, or prolific power of nature. A conical stone, as emblematical of this creative power, is contained in the temple, and to which adoration is paid on the part of all Hindoos visiting the shrine. Amongst the many sculptured figures which are contained in these temples, is the three-faced bust, or Trimurti. It is a figure of Shiva in his threefold character of Brahma, Vishnu, and Rudra, the former being the creator, the second the preserver, and the third the destroyer—three gods, in short, emanating from one divinity, and yet continuing to be united in him. Time, however, would fail us were we to give a detailed description of these rock-cut temples of Elephanta, which are extraordinary excavations, and in all respects well deserving of a visit. With the view of protecting them as much as possible from depredations on the part of thoughtless visitors, a European watchman has been placed there by the Government. This man, in the course of a conversation which we held with him, informed us that not more than three days prior to our visit to the Island of Elephanta, a tiger, having swum from the mainland to the island, had there and then killed two bullocks and two goats, and that, despite a hot pursuit on the part of armed peasants, had succeeded in effecting his escape.

On our return to Bombay, we at once made preparations for a visit to Matheran, which is a hill station, not only re-

markable for its beautiful scenery, but also for the salubrity of its climate. We proceeded by train to Narel, and thence on horseback, by a well-constructed mountain path, to Matheran. This hill station, which is two thousand five hundred feet above the level of the sea, and owing to its rugged peaks, shady glens, deep ravines, gently sloping hillocks, and excellent climate, is perhaps one of the most delightful places of resort in the presidency of Bombay. We found excellent quarters at the Chank Hotel, and each morning and evening during our visit we either rode or walked along very excellent roads to the most interesting and beautiful parts of the station. From the various peaks of the mountain most charming views are obtained of the surrounding country, the eye being able to stretch over a distance of many miles. On Sunday (Whit Sunday) we repaired to the church of Matheran, and were present at the early celebration. Three clergymen assisted on the occasion, and our surprise was great on our being dismissed without a sermon. This fact would not have excited any wonder at all had we been invited to attend a service at eleven o'clock, A.M. On learning, however, that the church would not be re-opened for service until five o'clock in the evening, we were indeed astonished at the apparent apathy of the three clergymen to whom we have just referred.

After an agreeable sojourn of a few days at Matheran, we retraced our steps to Narel, and proceeded thence by train through the ghauts to Khandalla. The passage through these ghauts is very interesting. When the train, however, reaches the steepest part of the railway incline, the heart, when the eye lights upon the abyss below, is almost appalled. On our arrival at Khandalla, we lodged at a dâk bungalow. Here we met with a military officer—a major, if we mistake not—who, for no earthly reason, was much disposed to quarrel with certain of our party. A Mr. Ezekiel, who, in order to enjoy a change of air and scene, had come to Khandalla from Poonah, invited us to dine with him. The hospitality of this worthy gentleman was very profuse, and we shall ever retain a most grateful remembrance of it. From Khandalla we



repaired on horseback to Karlee, a place justly famous for its rock-cut temples. Of these caves, one, which in form greatly resembles a Christian church, is one hundred and two feet in length, and forty-five feet in breadth. On each side of the nave, if we may so apply that term, there is a row of fifteen stone pillars, which, in point of design and execution, are very excellent. In the rear of the chaitya there are seven undecorated pillars, which are not without effect. A colossal linga, which occupies a prominent position in the temple, is the chief object of worship. A fakir, who was literally covered with dust and ashes, and who held a rosary in his hand, was, at the time of our visit, walking around this linga, as an act of devotion, and at each step which he took he uttered, in a dull, monotonous tone of voice, his matutinal prayers. His devotions were not brought to a close until he had walked two hundred times around the linga. No sooner had this devotee ceased to pray, than eighty pilgrims—men and women—arrived from a neighbouring village, with the view of worshipping the linga. At the close of their devotions, they entered an adjoining rock-cut cavern, and having boiled several measures of rice, sat down to dine. The women served at dinner, and when the men, each of whom raised food to his mouth by means of the right hand, had well dined, the women began to eat. These Hindpos, together with ourselves, were kept in roars of laughter by the successful performance, on the part of Mr. Ezekiel, one of our companions, of several tricks of legerdemain. Whilst the Hindoos were eagerly witnessing Mr. Ezekiel's clever performances, they were almost startled from their propriety by three or four Indo-Portuguese, who, upon entering the cavern in which the Hindoos were assembled, suddenly discharged their firearms, with the view, we suppose, of testing the echoing properties of the rock-hewn shrine. Remounting our horses, we rode to Lanowlee, and thence hastened by train to Poonah, where we were most kindly received and hospitably entertained by Mr. Ezekiel, senior. But before we treat on what we saw at this place, let us make a few remarks

respecting its history. According to Thornton, it was not until A.D. 1604 that Poonah was mentioned in historical annals. It was, in that year, granted by the Sultan of Ahmednuggur to Mallojee, the grandfather of Sevajee, the Mahratta chief. Some years later—that is in the year 1637—it was confirmed by the Sultan of Ahmednuggur to Shajee, the father of Sevajee. In the year 1663, Sevajee, having succeeded his father, Shajee incurred the displeasure of Aurungzebe, King of Delhi, and was forcibly deprived of the city of Poonah by Shaista-Khan, the imperial Viceroy of the last-named Sovereign. In the course of a few days, however, Sevajee, by force of arms, recovered the city of which he had been deprived so unexpectedly. In the struggle which took place, the Viceroy Shaista-Khan was wounded, and with difficulty escaped to a place of safety. His son, it appears, was not so fortunate; he, together with most of his father's guard, having been cut to pieces. Aurungzebe, however, speedily sent a large force, which succeeded in driving back Sevajee, and in reinstating the wounded Viceroy. In the course of a very few years, Aurungzebe becoming reconciled to Sevajee, restored to that prince the city which he had so ruthlessly taken away from him. But the troubles of Poonah were not yet at an end. During the reign of Sambajee, the successor of Sevajee, it was held by Khan Jehan, an officer of the Padishah. Again, in 1763, Nizam Ali, of Hyderabad, not only sacked the town, but wilfully destroyed a great part of it by fire. Subsequent to these sad events, it experienced, owing to the conflicts between the Peishwa on the one hand, and Scindia and Holkar on the other, many vicissitudes of fortune. In 1802, the Peishwa, in accordance with certain articles of the treaty of Bassein, received a British force into Poonah. In consequence of the treachery and other wicked acts of the Peishwa, Bajee Rao, the British Government deemed it advisable to depose that prince, and to incorporate his principality with the British dominions. This plan was conceived and carried into effect in 1818, when Sir John Malcolm was Governor of Bombay. Thus Poonah became not

only the head-quarters of the British civil establishment, but also the principal cantonment of the Deccan. It is now, therefore, a city intersected by well-macadamised roads, and beautified by neat bungalows and tastefully-arranged gardens and grounds. The native bazaars, too, are formed by well-built houses, which the inhabitants, owing to excellent municipal laws, which are strictly enforced, keep in a state of comparative cleanliness.

On the day immediately following our arrival at the city of Poonah, we (despite the cholera, which at the time of our visit was prevailing in an epidemical form), entered upon the duty of visiting all its places of interest. The Jewish synagogue, which is an ornament to that part of the town in which it stands, first attracted our attention. A tablet, bearing the following inscription, notifies the fact that the synagogue in question was erected by the late David Sassoon :—

“This is the gate of the Lord  
into which the righteous shall enter  
and  
This Stone  
is set as a monument  
To bear a sign  
of this  
House of Prayer  
called  
The Tent of David  
The foundation of which was laid  
on the 5th November 1863  
By the late  
David Sassoon Esquire,  
which was completed under the auspices  
of  
His Sons.  
Consecrated  
September 1867.”

In an adjacent mausoleum rest the remains of the illustrious founder of this house of prayer.

Proceeding a little further we arrived in front of the gates of the Sassoon Hospital, which is a very noble structure. The foundation stone of this hospital, which, in point of architectural design, is English gothic, was laid in October, 1863, and was completed and opened to the public in October, 1867. It has accommodation for one hundred and forty-four patients ordinarily, but can, in seasons of especial need, receive two hundred.

On a tablet we observed the following inscription :—

The  
David Sassoon General Hospital  
Founded for the relief of the  
suffering poor of Poonah by the  
Philanthropic individual whose name it bears,  
who munificently contributed Rs. 213,000  
towards its erection and endowment.  
It was designed by  
Captain H. St. Clair Wilkins, R.E.  
Commenced 1863. Completed 1867.  
Corresponding with the years 5623–24  
and 5627—28 Anno Mundi.  
Total cost Rs. 310,060.

We drove, in the next instance, to Garden Reach, the country residence of Sir Albert Sassoon. This seat, which, in point of architectural design, resembles a castle, is a very fine structure. From its lofty turret a very commanding view of the surrounding country and of the River Moota, is obtained. The grounds, in the centre of which this residence stands, are most tastefully laid out, and are adorned with shrubs and plants of various kinds, and form a most delightful retreat from the busy pursuits of the outside world. A large fountain, which sends forth several jets of water, adds also to the beauty and charm of this pretty spot. Govern-

ment House being the next place on our list, we ordered our coachman to drive us there. It is a large palatial building, and stands in an extensive though treeless and apparently very barren park. The public gardens, which we next visited, though by no means extensive, are nevertheless very beautiful. At the time of our visit to these gardens, the band of Her Majesty's 7th Regiment of Fusiliers was playing, to the apparent delight of several of the European and native inhabitants of Poonah, who were promenading in the gardens. Under the bank of this place of recreation flows the Moota Moota river, and a large dam, erected in close proximity to the gardens, and over which at a certain season of the year, the water flows, so as to resemble a long cascade, adds an additional charm to the general scene. This dam was, it appears, thrown across the river, with the view of obtaining an ample supply of water at all seasons of the year for the inhabitants of Poonah. The expenses of this undertaking, which were estimated at 73,945 rupees, were to be defrayed by the late Sir Jamsetjee Jejeebhoy. The work was entered upon in 1844. In the following year, however, and again in the year 1846, the undertaking, owing to large floods, was rendered useless. Sir Jamsetjee having already expended 175,000 rupees on this enterprise, it was at length, that is in 1847, completed at the expense of the general public. All difficulties, however, respecting this great work had not even then come to an end, for in 1848 it once more gave way. The damage which it sustained on this occasion was not finally repaired until 1850. Now, however, it seems to answer well the great purpose for which it was constructed. On a stone tablet, which stands near to the dam, is recorded the following inscription :—

“The Jamsetjee Board and Water Works, constructed at the suggestion and carried out under the auspices of Sir Jamsetjee Jejeebhoy, Knight, of Bombay, who munificently contributed the sum of 175,000 rupees towards the undertaking, in which the eminent individual whose name it bears, had in view the noble and philanthropic design of furnishing

to the inhabitants of Poonah a never-failing supply of pure water. The work was commenced in the Christian year 1844, corresponding with the Sharshai Yezezed Æra 1214-15, under the superintendence of Captain Thomas Studdert, of the Bombay Engineers.

“The total amount of expenses incurred on this useful and charitable undertaking was 257,419 rupees.”

Let us now conclude our remarks respecting this dam by observing that, in close proximity to it, the river is spanned by a stone bridge, called the Wellesley Bridge, and which structure was erected when Sir John Malcolm was Governor of Bombay.

We now drove to the Parbati Hill, which is situated in the south-eastern suburb of the city. As we drew near to the foot of this hill we went along the margin of the Parbati Lake. This sheet of water, which in size and form greatly reminded us of some of the smaller lakes or tarns of Cumberland and Westmoreland, is exceedingly beautiful. In its centre there stands an islet, which is covered with evergreen trees, and which, as the reader may easily imagine, adds greatly to the enchantment of the scene. As the sun, however, had long since passed the meridian, there was not much time for us to devote to the lake. We, therefore, pressed quickly on to the Parbati Hill, with the intention of ascending its summit. This isolated hill, which rises to a height of a few hundred feet above the plain on which it stands, is said to derive its name from a small but old temple by which its summit is crowned in honour of the goddess Parbati, the wife of Shiva, a deity of the Hindoo triad or Trimurti. In addition to the temple to which we have just referred, there are three modern shrines. They were erected A.D. 1749 by the Peishwa Balajee Bajee Rao. The summit of the hill is attained by a broad and gently-sloping flight of stone steps. Of the four temples which stand on this hill, the largest is in honour of Shiva. It is a massive stone building, surmounted by a dome, and as it is surrounded on each side by a high wall, it has all the appearance of a fortification. All the

idols contained in this temple are made of precious metals. That which represents Shiva, the principal deity, is made of silver. Those which respectively represent Parbati, the wife of Shiva, and Gunputtee, the god of knowledge, are said to be formed of gold. Facing the temple there is a large fountain. An image, too, of Nundee, the sacred bull, is to be seen here. It is surmounted by a stone canopy, resting upon pillars of the same material. At each of the four corners of the wall by which the temples are enclosed, there stands a small shrine. Of these apparently unimportant shrines, the first contains a white marble idol of Soorya Naroyew, the Phœbus of the Hindoos; the second, an idol of Kartekaswamer, the six-headed bachelor god of war; and the third a black marble idol of Vishnu. The material of which this last-mentioned figure is formed, is said to have been obtained at considerable cost and trouble from Nepaul.

Before we proceed further, let us pause to observe that the six-headed god of war to whose idol a reference has just been made, is only worshipped by male votaries. Indeed, women of all ranks and ages are ever prohibited from seeing the idol by which this god is represented. This peculiarity is owing to a statement derived from Puranee tradition, that Kartekaswamer, when in the flesh, took a vow of celibacy, to which vow, throughout the course of his life, he most rigidly adhered.

The British Government gives annually for the maintenance of the temples on Parbati Hill—a hill which Hindoo superstition has invested with sanctity—a grant of 18,000 rupees. Portions of this sum are expended in supporting the ecclesiastical department of the temples, and others in supplying Brahmins with food. Having inspected the different shrines which are situated on the top of this hill, we enjoyed for a few minutes the extensive and charming view of the surrounding country, which this elevated position commands. As we gazed on the wide plains of the Deccan, we were reminded that it was from the top of the same hill that in 1815 Bajee Rao, the last of the Peishwas, witnessed the defeat

of his forces on these plains, by a comparatively small number of British troops.

As we were driving, on our return from the Parbati Hill, through the streets and crowded bazaars of Poonah—passing, here and there, dingy port-holed fortalices and temples adorned with minarets—we met, at intervals, emaciated-looking fakirs, wearing the skins of wild beasts. Occasionally, too, we saw sacred bulls leisurely wending their way through the streets, and, ever and anon, helping themselves, as they passed vegetable and fruit stalls, either to the vegetables or fruits, which were exposed for sale. In not a single instance did the stall-keepers object to such pilfering propensities on the part of these wandering Brahmin bulls, evidently regarding it as a religious duty—yea, a privilege—to allow them to partake freely of the contents of their respective stalls. Fighting rams, also, which were being led by Mahrattas through the streets, came occasionally under our notice. Combats on the part of these animals constitute, it appears, a source of great amusement and excitement to the people whom we have just named. Of all the sights, however, which came before us as we passed through these streets, not one proved so interesting to us as that of a Hindoo marriage procession. The bride and bridegroom, each of whom was not more than six years of age, were riding on a horse, which was remarkable for the gay trappings by which it was caparisoned. The bridal pair, too, were adorned on this joyous occasion with tresses and ribbons of very bright colours. The horse on which they were mounted was preceded by several youths—friends of the bridegroom—each of whom was riding on horseback. Following the bridal pair were several musicians, who, by playing upon the rude musical instruments of the country, made the very welkin ring. Next in the procession came several women, and, last of all, marched many men. On the arrival of this gay procession at the house of the bridegroom's father the happy event was still further celebrated by a banquet and other ceremonies, at all of which there was much rejoicing.



The musicians who stationed themselves in front of the house honoured the occasion by playing, during the greater part of the night, tunes of an appropriate nature.

It may not be out of place if we observe here that Hindoo marriage ceremonies vary according to the rank or caste of the contracting parties. Thus in the case of wealthy families, each of the bridal pair is provided with a horse, while in the case of poor families, as we have already intimated, the bridal pair ride on one and the same horse. Again, among the Brahmans, the male may be married at any time after the *mey*, or investiture of the sacred thread, which investiture invariably takes place before the youth has attained the eighth year of his age, while among other castes, this ceremony may be performed at any age. The female should not be ten years of age, and she must be younger than her husband, and her marriage must be solemnized before signs of puberty have appeared. The Shastras mention eight kinds of marriage; of these various forms, however, one only, named Bramha, is observed by the higher castes. The charges, attendant on the due celebration of such a marriage are severally incurred by the fathers of the contracting parties. The principal marriage ceremonies among the Brahmans are the *lagnapra-trika*, or writing by the Joshi or astrologer, the names of the parties, and the day and hour at which the wedding is to take place—the *saptapadi*, or walking round a fire three times (each walk consisting of seven steps), and binding together the garments of the contracting parties—and the *hom*, or burnt offering; after which the contract is indissoluble. The bride is given away by her father in his own house, and in this house it is customary for her to reside until the coming of the signs of puberty. After this event, she goes to the residence of her husband, whether he reside with his father, or have a separate establishment of his own. Particular seasons, and junctions of the planets are appointed for the celebration of marriages in different castes. The same castes, in different provinces, have their peculiar ceremonies.

On our return to Bombay from Poonah, we embarked in the British India Steam Navigation Company's steamship "Penang," Commander Avern, on our voyage to Kurrachee, a seaport of Sinde, and after an exceedingly pleasant voyage, we arrived at our port of destination. The day on which we arrived being the natal anniversary of the Queen of Great Britain, we observed that all the ships in harbour, excepting the "Dorothy" of Liverpool, and the "Rhoda" of Quebec, were decorated with bunting. On the voyage from Bombay to this port, no incidents of any importance occurred. Nor did we see anything that was at all interesting, excepting a large whale, which a few hours before we arrived in port, rose proudly to the surface of the waters, and after breathing for a brief space, quickly disappeared. Before we enter upon a description of the sights of Kurrachee, let us say a few words respecting the place itself. This city, which in point of position is a place of very great importance, whether it be considered in a commercial, a political, or military point of view, is situated on a vast plain which is bounded on one side by the sea and on the other by the Pubb, or Brahooic mountains. The harbour, of which we shall first speak, is formed on one side by a rocky headland, one hundred and fifty feet in height, and which bears the name of Manorah. The harbour is of very great extent, but, unfortunately, there is a bar at the entrance, which renders its navigation on the part of large vessels a somewhat difficult matter. Moreover, there is, within it an extensive sand-bank, which greatly limits the space in which large ships can ride at anchor with any degree of safety. With the view of protecting the harbour from the swell of the ocean, which, during the south-west monsoon, used to sweep with great force into it, a stone breakwater of great length and strength has been erected. It is a monument of great engineering skill, and upon one of the many huge blocks of stone of which it consists, there is recorded the following inscription:—"This memorial block, twenty-seven tons weight and similar to those, one thousand eight

hundred and fifty in number, of which the breakwater is built, was placed by the Titan crane on the 17th of January, 1874, in the presence of His Excellency Sir Philip Edmond Wodehouse, K.C.B., Governor of Bombay. Thus is recorded the completion of the Manorah Breakwater, which is the most important feature of the Kurrachee Harbour Improvement Works, planned in 1858 by the late James Walker, LL.D., F.R.S., Civil Engineer. The first block was set on the 1st of November, 1870, by Colonel Sir William Merewether, K.C.S. and C.B., Commissioner in Sind. The last block was set on the 22nd of February, 1873. William Parkes, Member of the Institute of Civil Engineers, Consulting Engineer; and William Henry Price, Member of the Institute of Civil Engineers, Superintendent of Works; George Lowe, Foreman of Mason Works; William Sangster, Foreman Engineer.

On the top of the rocky promontory of Manorah, there is a dilapidated fort. This fortification, which was erected in 1797, was supposed, owing to its position, to be proof against all injury on the part of hostile ships of war. There were those who contended that all ships attacking this fort would have to elevate their guns to such a degree in order to avoid striking the brow of the hill on which it stands, that missiles directed against it must of necessity pass over and fall into the sea on the opposite side; while, on the other hand, the attacking vessel would have to come so near to the headland, that sharpshooters, protected by the rocks, would be able to clear her decks. The fallacy of this opinion, however, was fully shown in 1839, when H.M.S. "Wellesley," a frigate of 74 guns, silenced the fort in the course of an hour's bombardment, and made it the abode of British troops.

Having, under the auspices of Mr. Hogarth, a Presbyterian Chaplain in Her Majesty's Indian Service, and Mr. Sangster, Master of Works, visited the railway, breakwater, and other objects of interest at Manorah, we proceeded to the city of Kurrachee. The city in question is situated at

a distance of three miles from Manorah, and is approached by a mole and road, which have been constructed at a cost of £30,000. As we were driving along this road in a pair-horse carriage, we observed by the wayside an ordinary looking stone pillar, on which the following inscription was recorded :—

From this spot  
on the 1st of October, 1847, was fired  
The Farewell salute  
To His Excellency Lieutenant-General  
Sir Charles Napier, G.C.B.,  
in his Retirement  
from the Governorship of  
Sinde, being the  
Extreme Point  
to which at that date  
Wheel Carriages  
had ever passed  
along the Bunder, a  
work planned and  
executed under the  
Government of His Excellency  
and thus far completed at the  
date of his  
departure from the  
Province.

On reaching the city of Kurrachee, which consists of excellent bungalows, and is provided with well macadamised roads, we took up our abode at the Dak Bungalow, which is not only commodious and comfortable, but is in a somewhat central position of the town. Thence, having refreshed ourselves by taking cold baths, we went forth to visit the various objects of interest which were within our reach. The first place which attracted our attention was the Frere Hall, a large building containing an excellent library and public reading room on the ground floor, and a spacious ball-room

and supper-room on the upper floor. In the ball-room a few days before our arrival at Kurrachee, a fancy ball on a very grand scale was held, which, according to newspaper report, proved a great success. Men and women of renown, both of ancient and modern periods of time, to say nothing of the inhabitants of many Asiatic and European nations, were well represented, in point of costume. In this ball-room, public meetings of various kinds are also held. On a white marble tablet which is affixed to the wall of the grand staircase, we observed the following inscription :—

“The Frere Hall,  
erected by the people of Sind as a memorial  
of their esteem and gratitude to  
His Excellency The Honourable  
Sir Bartle Frere, K.C.B., K.G., K.S.I., Governor of Bombay,  
and formerly Commissioner in Sind,

For his able and successful administration of the affairs of this province during a lengthened rule of nearly nine years. Building commenced August, 1863, opened to the public on the 10th day of October, 1867.”

We now drove to the gaol, which, after a minute inspection, we concluded was in all respects the best conducted prison which we had visited since our departure from Hong Kong. It reflects great credit upon the Governor and his coadjutor, Mr. Twells, an old veteran, who, for many years, has faithfully served his Queen and country in India. The prisoners, some of whom were Sindians, others Beloochees, others Arabs, and others Hindoos, were engaged in making either Indian carpets of various designs and colours, or weaving webs of cloth, or making rattan chairs and baskets ; others found occupation in a blacksmith's shop, while several were making ropes. Of the ropes which were manufactured by these prisoners some, which were of the thickness of a man's forefinger, consisted of human hair, cut from the head of long-sentenced prisoners, and which being deemed a material too valuable to cast away, ropes were made of it. Mr. Twells

also called our attention to several bags, which had been made of the same material by the prisoners.

In the condemned cell of this prison we saw a very handsome Beloochee, of twenty-four years of age, awaiting execution. He had in a fit of jealousy murdered a native woman, and though he very well knew that ere three or four days had elapsed he would be called upon to expiate his crime on the gallows, he was perfectly unmoved, and undismayed.

The Church of the Holy Trinity next came under our notice. It is a very neat and well-constructed church, having an apse rather than a chancel; its tower, owing to its extreme altitude, is very conspicuous. Why it should have been raised to such a height we were quite at a loss to conceive. One person remarking on this subject, jocosely observed that it was, perhaps, emblematical of extreme watchfulness over the people on the part of the chaplains who minister within the walls of the church, whilst another, with much mirth suggested that it might be intended to indicate that high church doctrines are taught there. The walls at one end of the church are covered with mural tablets, several of which are placed so high as to lead one to the conclusion that it was intended that the inscriptions were not to be read. To decipher many of them was certainly a task which our vision signally failed to accomplish. The Scotch Church is also a very neat edifice—a rose window, with which it is provided, being especially beautiful.

In the camp bazaar, we entered three or four shops, in which elaborately carved black wood furniture was exposed for sale, and there were other shops, in which English goods of various kinds were attracting the attention of intending purchasers. The barracks, which are in close proximity to this bazaar are very grand and commodious, and being built of stone, possess a most imposing appearance. They are occupied by British and Indian troops. The cemetery, which is situated on a sandy plain, and exceedingly well kept, contains some handsome monuments. A Parsee cemetery also came under our notice, which is now, however, no longer used,

the Parsee inhabitants of Kurrachee having provided themselves with a "Tower of Silence." As we have already described the use of such towers, there is no need to repeat our remarks.

A visit to the native bazaar afforded us very much pleasure. On Sundays, and also on Indian holidays, it is very much crowded by people of various nationalities, each wearing the costume of his own country. In the shops of these bazaars articles of various kinds are exposed for sale. In a closely adjoining grass-market we saw camels, bullocks, and asses bearing large loads of grass, which loads their owners were anxious to sell to cow-keepers and others. Proceeding a short distance beyond the grass-market we entered a part of the native town which consists of mud hovels, and in which native labourers reside. The most singular feature of this part of the town was the number of half-starved pariah dogs which were prowling about in search of food. Upon seeing us they began to bark loudly, and continued to do so until we had quitted the place. As these creatures form excellent scavengers, they are tolerated by the local authorities.

Thence we drove to the funeral pyre on which it is customary for the Hindoo inhabitants of Kurrachee to burn the corpses of their compatriots and co-religionists. The road to this place leads through a suburban district in which there is a small but well-built fish-market. As the same district is also famous for its dairies, we saw very large herds of milk cows, and in close proximity to each of the dairies, huge stacks of grass, the fodder on which the cattle are fed. On arriving at the funeral pyre, which stands as it were on the side of a sandy plain, we found that some human bodies had just been consumed by fire. Over the few remaining hot embers a man was throwing pails of cold water, copious supplies of which element he readily obtained from an adjacent stone-built tank. While this duty was being discharged two very lean pariah dogs were prowling around the pyre, having, doubtless, been attracted thither by the smell of the bodies

which had been so recently cremated. The hot embers having at length been quenched, they were speedily cast into an adjoining pit. As we were gazing upon this singular scene, a man riding on a camel passed the pyre, manifesting, so we thought, the most marked indifference to the scene which, then and there, came under his notice. His jet-black face—for he was a Nubian—with its happy-go-lucky expression, showed no thought or fear of death, and made the last sad rites which we were then witnessing still more singular.

On the day following our visit to this funeral pyre, we not only went to the Commissioner's garden, which, at the time of our visit, was blooming with roses, but also to the public garden. The latter, which has a very neglected appearance, is extensive, and contains, besides its beds of flowers and plants, and its well-shaded avenues, a croquet-ground, a cricket-ground, an archery-ground, and a band stand. As we withdrew, we felt that these grounds stood greatly in need of supervision.

When driving along the roads and streets of Kurra-chee we met several camels laden with merchandise. In not a few instances we observed that thin leather bandages were bound—immediately under the knees—around the legs of the camels. The reason for this custom we were unable to ascertain. We concluded, however, that it was to give strength and support to the limbs of the animals when labouring under their ponderous burdens. Bullock carts, too, each of which was drawn by a pair of bullocks, we met at frequent intervals. These animals are not only well formed, but are of great size and strength. Their patience, too, is very great. Owing to these various excellent qualities they are of great use to the natives. Of these animals, some of the most powerful which we saw were yoked to water-carts, which, with the view of watering the streets and roads, they were drawing through the different districts of the city. And here we may observe that as the dust by which these streets are covered during the dry season of the year, is very plentiful, it is fortunate that the city is provided with many



wells from which water, with the view of allaying it, may be obtained. Water from many of these wells is drawn by means of wheels, which the natives set and keep in motion either by their hands or feet.

Having at length visited all the places of interest which Kurrachee contains, we hired a carriage, drawn by three horses,—two wheelers and a leader,—and proceeded to Muggur Pir. The road to this place, which is at a distance of eight miles to the north of Kurrachee, passes over a sandy plain, and is, at intervals, so stony as to render rapid progression by carriages, a matter of extreme difficulty. This arid plain is here and there bestudded with shrubs of wild cactus, which plants we need scarcely observe are a great relief to the eye of the traveller. On our way we passed several bullock carts and three or four trains of camels. The last-named beasts of burden being “ships of the desert,” naturally proved to us objects of great interest. On our arrival at Muggur Pir, we entered a dak bungalow, in the small but convenient reception room of which we rested until the heat of the day had in some measure subsided. Thence we proceeded to an enclosed space not exceeding three hundred yards in circumference, in which not less than fifty alligators are confined. Some of these reptiles are very large, and as they bask in the sun present a very sly appearance. For their pleasure and well-being there is in the centre of the walled compound in which they are confined a small pond of luke-warm water, and in this grateful retreat many of them, at the time of our visit, were disporting themselves. These creatures, which are genuine alligators, being totally distinct from the long-snouted crocodile, are the property of certain fakirs, who have attached themselves to the neighbouring tomb of a Mohammedan, who, when in the flesh, was pre-eminent for the sanctity of his character. As we were gazing at the alligators a woman arrived with ten or twelve kids of goats, and begged of us to purchase some of her little herd with the view of casting them as food to the alligators. We declined to comply with her wishes, saying,

at the same time, that a sight so disgusting and cruel as that which she proposed would fail to edify us.

We now entered the tomb and mosque of the Moham-medan saint, and as we crossed the threshold of the sanctuary, a man who occupies a small-domed house closely adjacent to the mosque, beat a drum with much earnestness, and afterwards, with equal earnestness, demanded buckshesh at our hands. The mosque being plain and unpretending did not interest us. On withdrawing, we sauntered for a short time amongst the tombs by which it is surrounded. Of these, a few are highly ornamented. They are, however, owing to the combined influences of climate and lapse of time falling rapidly into a state of decay.

It was not at all surprising for us to find these graves in proximity to the mosque and tomb of the saint, as we had previously learned that Mohammedans have a desire to be buried close to the tombs of saints who have professed the faith of Mahomet. As we were in the act of returning to the dak bungalow we were informed by a native, who had undertaken the duty of showing us all the surrounding objects of interest, that there was yet another compound, though considerably smaller than the one which we had already visited, in which alligators were confined. Wishing to see all that was to be seen at Muggur Pir, we followed in his track and quickly arrived at the enclosure in question. Here we saw four or five very large alligators. Their love, however, for the pond which their place of imprisonment contained was apparently so great that we could not by any means prevail upon them to show themselves on the dry land; but as the water in which they were submerged was perfectly clear, we had no difficulty in descrying their proportions.

Passing from this pond, through a grove of date trees, we arrived at a hot, sulphurous spring, which was enclosed by masonry of stone-work and in which several native women, each of whom was modestly dressed, were bathing. Thence we walked a distance of half a mile in

order to visit another hot spring in which native men, some of whom were halt and withered, were bathing their bodies and washing their clothes at one and the same time. Having visited a third hot spring in the same neighbourhood, we returned to the bungalow, and on our carriage being announced we returned to Kurrachee.

The population of Sinde may be classed as Mahommedans, Juts, Miani, and Hindoos. The latter, who are in their manners retiring and servile, are a handsome race of people. As bankers they are pre-eminent for their integrity, and their bills, consequently, pass current throughout India. The Juts, who constitute the agricultural class, and who, consequently, are chiefly occupied in the cultivation of the soil, and in the breeding of cattle, goats, and camels, are of very good physique, being tall, vigorous, and good looking. The women, too, are conspicuous for their beauty and modesty.

Navigation and fishery occupy the attention of the Miani, and owing to the assiduity with which they ply the duties of their vocation, it may safely be asserted that they spend more time on the rivers than on the soil of their country. The women, being almost as strong and vigorous as the men, take a very active part in the various duties which daily occupy the attention of their husbands and parents.

The language of Sinde, when spoken and written, differs very much from that which is spoken and written in other parts of India. The characters are styled Khada-Wadi, and the dialects are two in number, namely, that of Lar, which is spoken in Hyderabad and its environs, and that of Sar, which more particularly prevails in Upper Sinde.

## CHAPTER IX.

## ARABIA.

Voyage from Kurrachee to Muscat—Our Fellow-voyagers—H.M.S. "Nimble"—Shoal of Porpoises—Island of Chunar—Flocks of Sea Birds—Rock called Fahil—Muscat Harbour—Town of Muscat—Sultan's Palace—Fort Merani—Old Portuguese Custom-house—Portuguese Cathedral—Government House—Church or Cloister in which more than two centuries ago several Portuguese Monks were murdered by Arabs—Streets or Bazaars—Bedouins—Pariah Dogs—Caves in which Arabs reside—Well of Pure Water—Asylums for Aged or Infirm Cows, Dogs, Fowls, and other creatures—Hot Springs at Bosur—An Account of the Province of Oman—Religion of the Inhabitants of Oman—Tenets of the Ibadhi Sect.

BUT it was now time for us to resume our voyage. Re-embarking, therefore, on board the S.S. "Penang," our course was at once directed to Muscat. Our fellow-voyagers, who were numerous, consisted of English, Portuguese, Chinese, Persians, Arabians, Sindians, Khogians, Beloochees, Africans, Parsees, Hindoos, a Dane, and a Frenchman.

As we were leaving the harbour of Kurrachee, H.M.S. "Nimble" was entering under sail. The excellent manner in which this war vessel was being navigated, caused us, as Britons, to feel, if possible, a greater degree of pride than ever in H.M.'s navy. No sooner had we crossed the bar which stretches across the mouth of the harbour of Kurrachee, than we came in contact with a large shoal of porpoises. These creatures, whether owing to terror, arising from the near approach of the steamboat, or to exuberance of spirits, commenced to leap out of the water with an agility and quickness which we have seldom seen paralleled. After steaming a few hours, we passed the last headland of Sinde. It consists of a small barren island, which, as it resembles a camel in a resting posture, is called Chunar. On the third day of our voyage we observed several sea-birds wing-

ing their rapid flight along the surface of the ocean, and from this fact we deemed that we were at no great distance from the Arabian coast. Nor was this conjecture an empty one, inasmuch as on the following morning, at an early hour, we sighted the mainland of Arabia. As we were gradually approaching the coast, we were much struck with the bold, rugged, rocky, and inhospitable-looking hills by which it is enclosed. On passing an insular rock, which, owing to its having the configuration of an elephant, is termed Fahil, we entered the rock-bound harbour of Muscat.

This city, which is the capital of the principality of Oman, is situated on the coast of Arabia, in lat.  $23^{\circ} 38' N.$ , long.  $58^{\circ} 41' E.$ , or  $14^{\circ} 17' N.$  from Bombay. It is enclosed on the south, west, and east sides by rocky hills of considerable altitude. All around looks barren and desolate. But though the coast about Muscat appears barren and inhospitable, being composed almost entirely of steep and rugged rocks, the country inland affords during the spring and summer months fruits and vegetables of various kinds. Such grains, too, as rice and dhol, not to mention other cereals, may be procured in sufficient quantities, while in regard to fish, plentiful supplies can at all times be obtained. It is here that the Sultan or Imaum of Oman keeps his court. The territorial possessions of this Arabian Prince included at one time, not only the whole of the province of Oman, but the islands of the Persian Gulf, and certain ports on the east coast of Africa.

As the high rocks which encircle this harbour are very extraordinary in regard to configuration, and as the summit of each is crowned by forts or towers, we were beyond measure struck with the singular novelty of all around us, and at once felt that were all which the eye then covered, depicted on a wide sheet of canvass by the pencil of an artist, an excellent drop-scene for a theatre would be the result. The various forts and towers to which we have just referred were erected by the Portuguese, who, at one time, held Muscat as a place of trade. No sooner had our vessel let go her anchors

than she was boarded by a number of Arabian and Indian merchants, all of whom were anxious to receive their letters and newspapers, with the view of gathering from them the latest commercial, political, and domestic intelligence. On landing, we received a most kind invitation from Colonel Miles, H.B.M. Consul-General and Political Agent at Muscat, to repair to the Residency to partake of his hospitality. This kind invitation we gladly accepted, and on entering the Residency were received with a welcome which is always accorded to a stranger by a true-hearted Briton. Having breakfasted at the Residency, where we had the pleasure of meeting Dr. and Mrs. Peters, we sallied forth, under the guidance of Dr. Peters, to visit the streets and forts of Muscat. One of the first places at which we called, was the palace of the Imam of the principality of Oman. It is approached by strong folding doors, and is very oriental in style, consisting of a quadrangle or courtyard, which is enclosed on three of its sides by lofty buildings, having small windows and terraced roofs. As we entered the courtyard, we were accosted by the guards, dignified-looking Arabs, who were in charge of the gate. The weapons with which these soldiers were armed were highly ornamented and of Arabian manufacture. Having been informed that we were the guests of Colonel Miles, they immediately admitted us, and treated us with marked respect. As the Sultan's uncle had died that very morning at an advanced age, it was, of course not possible for His Excellency to grant us an audience. In obedience to his commands, however, we were allowed to see the interior of the palace. As we were passing through the courtyard we saw a magnificent Mesopotamian lion. This noble beast, which was confined in a close cage, and suffering apparently from the great heat of the weather, was remarkably docile. The stud of the Sultan next attracted our attention. It consisted of eight or ten Arabian steeds, some of which, owing to their symmetrical proportions and colour, were objects of great beauty. The tail of one of these animals—a white mare, the favourite steed of the Sultan—

was dyed of a red colour. The singular custom of dyeing the tail of a horse on which a Sultan or a high official is accustomed to ride, is by no means uncommon in some eastern countries. On withdrawing from the palace, we proceeded to the fort called Merani, and as we entered it, the captain of the Arabian garrison stepped boldly forward, and most politely shaking us by the hand, exclaimed that the fort was ours and that he was our humble servant. This fort, which is now in the hands of Arabians, was built by the Portuguese, who, as we have already stated, were three or four centuries ago masters of this place. On entering it, we had observed on a tablet affixed above the front window, the following inscription :—

ATEMGRASA PIA D SEC V

And on a large gun were engraved the arms of Spain, and the words Don Philippe III Rey de Spana.

DON IVAN DE ACVNA  
DL . SVCON . LIO EE GVERAO  
Y . C . CAPITAN . GENERA.  
CI . LA . ARTILLERIA . ANO  
1606.

Again, on a stone tablatore which was placed above the front gates of the fort, were recorded the following words :—

REIN AŌ D WOM VAETO+EBOD.  
RORO OF PPRMERO EOSE.NGVER  
FESANOSONOWO VAVOANOE~  
SEVRENADOLĀ GROADEPORV  
C.MA NDOVPORD N DART E EM  
ENERES SE WROXR DADTA SESEFJ  
RESE ESAFOR.ĀCEZ MZAESBELCHR  
G'SIPRMERO G PIAŌ EFVND DR1588  
(1558 ?)

In another fort which we visited, our attention was directed to an old Portuguese military chapel, at the door of which, and in close proximity to the place where the altar formerly stood, there is a well-preserved piscina.

Passing from this fort to the old custom-house, which was also erected by the Portuguese when they were pre-eminently a trading people, we noticed on the folding doors the following word and figures, anno 1624. Thence we went to the Portuguese cathedral. In the quadrangle of this once sacred edifice, an elephant, which had been sent from Hyderabad as a present to the Sultan, is now confined. This beast, at the time of our visit to this deserted and desecrated cathedral, was, by means of his trunk, throwing sand upon his back with the view of cooling himself, the heat being almost unendurable. After a visit to the old Government House in which the Portuguese governors, when in the plenitude of their power, resided, and to a cloister in which one night, more than two hundred years since, all the Christian monks residing therein were attacked and murdered by the Arabs, we repaired to the streets or bazaars of this singular Arabian town. As we were walking through these streets, some of which are exceedingly narrow, we met with several groups of Bedouins. These sons of the desert, who were exceedingly wild-looking men, and each of whom carried a gun, a scimitar, and a dagger, had come, several hundreds in number, to Muscat, for the purpose of exacting money from the Sultan, on the ground that they had for many months past safely guarded the frontier of his principality against raids on the part of wandering and hostile tribes. It is surely needless for us to observe that they did not go away empty-handed. The bazaars are in the form of arcades, and in the various shops of which they consist, we observed Arabian merchants actively engaged in selling their wares, while others were sitting cross-legged, and smoking either long-stemmed pipes, or bubbling hookahs. The shops, at the time of our visit, were more or less thronged with purchasers, and the streets liter-



ally swarmed with dogs of a pariah class. Neither shopkeepers nor purchasers, however, appeared to regard these animals as nuisances. As we were walking through the bazaars of the town, we were much struck with the polite and courteous manner in which the Arabs saluted one another. When two of them met, the one who first spoke placed his right hand on his heart and exclaimed "Salem aleikum," which signifies "Peace be with you," while the other rejoined "Aleikum essalam," or "With you be peace." The elders generally gave their blessing, and in doing so said, "The mercy and blessing of God be with you." We felt that such courtesy as this, on the part of the Arabs, might, to some extent at all events, be advantageously imitated by the inhabitants of European nations. We also met many women in the streets, but we were unable to see their features, as they wore veils of a blue material over their faces.

All the Arabs with whom we met in the streets of Muscat were evidently very cheerful and good tempered. This amiability on their part was, perhaps, owing to the fact that they had on the preceding day been engaged in the celebration of a Mohammedan festival in honour of Sayid Abdulkadir Ghilani or Pir Pirau. This personage, who is now regarded as a celebrated Mohammedan saint, has ninety-six names of honour. He was a sufti doctor. Ghilan gave him birth, and Baghdad was not only the city in which he taught, but also the place in which he died and was buried, and where his tomb is still revered as sacred. Sadi, who was one of his pupils, mentions him in his Gulistan. His nephew, Sayid Ahmid Kabir, is the patron of the renowned religious mendicants called Gurzmar. At the celebration of the festival in honour of him, a large green banner, bearing his name, is carried through the streets of the city. And so efficacious are the influences of this banner supposed to be, that it is carried as a talisman through the streets of all Mohammedan cities during the ravages of cholera or any epidemic. But of this enough.

Let us now observe that the other objects of interest at

Muscat calculated to attract the attention of the tourist or traveller, are two or three caverns, not larger than ordinary rooms, and in which poor Arabs with their families reside—a fissure in a rock, which contains a well of excellent water—and an asylum in which aged cows, pariah dogs, fowls, and other animals are kept as objects of pity and compassion on the part of certain Bunnians, who, as merchants and bankers, transact the chief monetary business at Muscat. These Bunnians (who are Hindoos), as strict followers of the religious faith in which they have been born and brought up, refuse to partake of animal food, or even to sanction in any way the slaughter of animals. Indeed so particular are they in this respect, that they not unfrequently purchase the cattle which it is intended shall be offered in sacrifice, and from time to time send them to Kutch—the place of which they (the Muscat Bunnians) are natives. The only place at Muscat which now remained for us to visit was a small cemetery which has been especially set apart for the interment of all European residents who die at Muscat. To this little necropolis, however, we were unable to go, owing to the late hour of the day. Nor could we visit, in consequence of the great heat of the season, the hot springs of Bosur. The place in question is situated at a distance of twenty or twenty-five miles to the westward of Muscat, and owing to the hot springs for which it is so justly famous, repays a visit. The water, which issues with considerable force from a rock, is almost scalding hot. Owing to its purity it is drawn, and used, when cold, by the natives as a beverage, and for domestic purposes. It possesses, according to Captain Moresby's statement, a chalybeate taste. These hot springs, however, serve other purposes than those to which we have just referred. For example, they irrigate so effectually a closely adjacent date grove, that the trees and herbage of which it can boast are the finest in the country. The Sultan's gardens, too, which are said to contain pomegranate, fig, and orange trees are in this same neighbourhood.

But having written thus much about the town and envi-

rons of Muscat, let us say a few words respecting the principality of which it is the capital. It was, at one period, inhabited by Persians, who for many years regarded themselves as its undisputed owners. In the course of time, however, they were attacked and expelled from the territory which they had usurped, by a tribe of Arabians, called the el-Azd, who resided at el-Sarat. The reason why this tribe was induced to march from el-Sarat, the settlement of their forefathers, towards the province of Oman, may be briefly narrated in the following words:—An elder of the tribe of el-Azd, who was named Malik-bin, had nephews, the sons of his brother, Amru-bin, who were accustomed when taking their flocks to and from pasture to pass the house of a neighbour, whose dog invariably attacked and dispersed the flocks. This circumstance greatly exasperated the nephews of Malik-bin, and one of them being, we suppose, of a more fiery temper than the others, killed the dog with his spear. The owner of the dog, being under the protection of Malik-bin, complained to him of the injury and insult which had been offered to him. Malik-bin sympathised with his *protégé*, rather than with his nephews, and being very much grieved, declared that he would not, on any account, remain in a land where a person under his protection, suffered such treatment. He went forth, therefore, from el-Sarat, with all those of the tribe of el-Azd, who bore allegiance to him. Having proceeded some distance on the way towards Oman, his camels yearned, it is said, for the pasture-grounds of el-Sarat; but he being resolute in his purposes, thought not, for one moment, of a return. As he pursued his journey, various tribes of Arabs, especially those of Maadd or Adnan, being greatly impressed with the exalted dignity of his character, and the number and efficiency of his armed retainers, not only sought his friendship, but formed alliances with him. On reaching Rahut, a valley in Hadhramont, he heard that Oman, whither he was directing his steps, was inhabited by Persians under the command of the Marzaban, who was viceroy for their king, Dara, and that it would be impos-

sible for him to obtain possession of this province without a severe struggle. Upon receiving this intelligence, he, as a first duty, reviewed his forces, which were found to be, cavalry and infantry combined, six thousand strong. He then formed a vanguard, consisting of two thousand horsemen, at the head of which he placed his son, Honat, or, as others say, Ferahid. Having thus far arranged all the necessary preliminaries for any contingency which might arise, he proceeded, in the first instance, to Kalhat, which place is on the coast of Oman, and which he regarded, owing to its strategical advantages, as a secure position against the Persians. Here he left, under the protection of a strong guard, the women and children, together with the camels and heavy baggage, and proceeded to the district of el-Jowf, where he encamped with his forces on the plain. Thence, he despatched messengers to the Persians, with authority to ask the rulers of that people to grant him a dwelling-place in Oman, with water and pasture for his cattle, so that he might live amongst them. His messengers were courteously received by the Marzaban and his subordinate officers. But after the latter had consulted with one another, they replied to the messengers of Malik-bin as follows:—"We do not wish this Arab to settle amongst us, that our land should become straitened unto us; we have no need of his neighbourship." No sooner had this message been conveyed to Malik-bin, than he sent a second time to the Persians, saying, "I must positively settle in a district of Oman; if you accord me willingly a share of the water, produce, and pasture, I shall settle in the country and praise you. If, however, you refuse, I shall remain in spite of you. If you attack me, I shall resist you, and if I prevail against you, I shall slay you, and carry off your offspring, and shall not allow one of you to remain in Oman." They, however, not only most peremptorily declined to receive his proposals, but, at the same time, prepared to wage war against him. The Marzaban finding himself, at length, in a position to take the field, sallied forth to meet his foe,

at the head of 40,000 troops, according to some writers, and 30,000 according to others. The opposing armies met on the plain of Selut. During the night which preceded the battle, Malik-bin was occupied in marshalling his forces in the order of battle, forming them into right and left wings, and centre. To his son, Honat, he gave the command of the right wing, and to his son Ferahid, the command of the left wing ; while he, clad in armour—over which he wore a red robe, and around his iron helmet a yellow turban—and mounted on a piebald charger, took command of the centre. In an obstinate and fierce battle which then took place, and which extended over three days, the Persian army was at last obliged to retreat, leaving on the well-contested field a very large number of killed and wounded. Amongst the Persian slain was found the body of the Marzaban. The Persians, fearing greatly lest they should be pursued by the Arabs, sent messengers to Malik-bin, their leader, demanding a truce, and a period of twelve months to evacuate Oman, and re-embark for Persia. On the news of this signal defeat reaching the ears of King Dara, he was filled with anger, and a desire to avenge the destruction of his army. He, therefore, summoned into his presence one who was regarded as the most influential of his Marzabans, and giving him the command of 3,000 chosen troops, ordered him to proceed without delay to Oman. On the arrival of this force at its destination, the truce was immediately suspended, and the war re-commenced with redoubled vigour. It terminated, however, as did the former war, in favour of Malik-bin and his faithful followers of the tribe el-Azd, the shattered remnant of the Persian army being only too glad to re-embark, with the sanction of the conqueror, in their ships on a return voyage to the shores of their native land. Thus Malik, having overrun the whole of Oman, assumed the sceptre and authority of an Imaum or Sultan. He ruled his newly-acquired possessions with such a degree of prudence and wisdom that he attracted to Oman many other tribes of the el-Azd.

These people gradually extended themselves throughout the country, and developed the resources of its wide-spreading plains. They changed its name from the Persian appellation of Mazun to that of Oman, for the reason that it resembled, in many respects, their former home which was situated in a well-watered valley of Yemen. Malik-bin, who was more courageous and adventurous than any of the neighbouring princes, had the satisfaction of seeing his rule firmly established and his wealth considerably increased. And after a reign of "seventy years, during which time neither Arab nor Persian opposed his rule, he died at the age," so says the analyst, "of one hundred and twenty years."

When Mahomet had attained the plenitude of his power, the inhabitants of Oman embraced the doctrines which he had so zealously endeavoured to propagate. According to tradition, Mazin-bin-Ghadhubah, who was one of the principal inhabitants of Oman, visited Mahomet, and entreated him to pray for the people of Oman. In compliance with this entreaty, the prophet immediately called upon the people of Oman to embrace the faith of Islam. He specially called upon Abd and Jeifar, the most powerful chiefs of Oman, urging them to embrace the new faith, and promising, in case they agreed to his proposition, to support them in their position as chiefs of the tribe. The council of the tribe having duly deliberated on the subject matter of Mahomet's communication, resolved one and all to pay allegiance to the prophet, and henceforth to practise the teaching embodied in his sacred writings. Thus the people of Oman became followers of Mahomet, and since that period have steadfastly adhered to his doctrines. It ought, however, to be added that they are now, in some respects, regarded as heterodox, having adopted the tenets of that sect of Mohammedans which was founded by Abdullah ben Ibadh, and which, in consequence, is termed the Ibadhi sect. As the tenets of this sect, "owing to their peculiar opinions regarding the succession of Imaums," have greatly influenced the destiny of the inhabitants of Oman, it may prove interest-

ing and instructive to our readers to record them *in extenso* :—

“ The sect is denominated Ibâdhî, after the Imâm of the Muslims, ‘Abdullah ben Ibâdh ben Teym-el-Lât-ben Tha Jaben ben Rahat-el-Elinafben Kais-el-Temimi. He it was who withdrew from all the various erring sects, such as the Mo'tezeliyeh, the Kâderiyeh, Sefatiyeh, the Jahmiyeh, the Khawârij Rowafidh, and the Shîa'h.

“ He was the first to expose their false doctrines, and to nullify the banefulness of their heresies by convincing arguments and the clearest demonstration. He grew to manhood in the time of Mawiyeh ben Ali Safivan and lived to the time of Abd-el-Malek-bin Murwân, to whom he wrote his celebrated epistles and exhortations on moral conduct.

“ The origin of the sect is traced up to Abdullah ben-el-Abbass, and Abooshâ 'tha jabir-bin Zeyd. It derives from the people of Nahrawan and Nakhileh, and from the survivors from the fields of Safinand-el-Jamal. Further from the “companions,” such as Ammâr bin Yâsir Khozey meh bin Thabib (The-Shahadetain) Mahommed and Abdullah ben Mes'ûd Hadifeh bin-el-Yemon, Ma'âth ben Hebl, Abd-er-Rehmân-bin 'Owf, Selman the Persian Bilat, the Abyssinian, Sâhib the Greek, and Aisheh, mother of the Faithful. Also from the accepted and well approved Khalifehs Abu Beker, and 'Omer, the companions of the Flight, and the Ansârs or coadjutors, may God be pleased with them all.

“ Abdullah ben Ibâdh confuted the several fallacies in the doctrines of the various heretical sects, which have been shown in a previous part of this work. He taught that Faith (Imam) consists both in word and deed, and in following the precepts of traditional law.

“ In this religion there is no sanction excusing any shortcoming in respect of it. Nor is it permitted falsely to avow it. Nor to give way to the passions ; for this religion requires that the paths of righteousness be followed, and also belief in the following, viz. :—

“ In God and His Angels : in His Scriptures and Prophets :

Paradise and Hell: in His promises and warnings: in the resurrection and the judgment and the Last Day: in the messages brought by the Prophets from their Lord. It is so necessary to believe that the Korân is the word of God sent down to His Apostle Mahommed: that His rewards are unrivalled, as His punishments are unequalled, and that the mercies He vouchsafes are great, even as the trials He imposes are great. Also that God is the creator of all things, There none other than He, His promises are not broken nor His threats unfulfilled, for His word is true. That all that has been revealed through Mahommed ben Abdullah is manifest truth.

"The most High God: eyes perceive Him not, but He comprehendeth the vision. He is all-knowing, All-wise. The limits of the Heavens contain Him not. He is God. There is no other God than He, the One, the Mighty. He is the creator, who maketh all things and giveth form thereto. Who raiseth up, and finally disposeth of all. Life is His gift, and He causeth to die. He is the Living, who dieth not, All-powerful. One and everlasting, unbegotten and unbegetting. All powerful to do that He willeth. Imagination comprehendeth Him not, nor do created forms resemble Him. Neither movement nor repose can be attributed to Him. All in earth and heaven is his, and that which is between. He knoweth all things before they exist. Time changeth Him not. Possessor of might, majesty, and power. Undying, without compeer, companion, or offspring. His word goeth forth, and what He willeth is. Praise be to Him in whose hand is power over all things to whom all things revert.

"The religion of Isham also is based on faith. This consists in testifying that there is but one God, without co-partner; that Mahommed was His servant and messenger, sent to guide to the true religion, making it manifest to people of all creeds, regardless of the scoff of the infidel. Since the religion was brought from God, it is manifest truth. No doubt nor uncertainty attaches to it. As to the coming hour, there is no doubt of that, nor that God will raise the



dead from their graves. But Islâm, in its completeness, requires the practice of the following observances:—

“Firstly.—Prayer, with its accompanying rites, conditions; such as the necessary purifications and washings; observance of appointed times, selecting a pure place, and turning towards the Kibleh.

“Prayer must be offered, with earnest intention, and any word or deed calculated to affect the perfection of the act must be avoided. It is needful to understand the essential principles of prayer, to discriminate between those forms prescribed for persons at home and those for journeying. To know the observances for Fridays according to the ordinances of the Almighty, as laid down by His Apostle and the just ‘Imâms,’ who followed him. The believer should be acquainted with the forms of prayer for festivals, for the dead, and those to be repeated in times of trouble. Also the distinctions of voluntary and supererogatory prayers, and the rest as enjoined by the Prophet.

“Secondly.—The payment of Zekat or legal alms from such property as the law ordains. The obligations regarding this must be understood, and the Zekat paid to the proper parties, where the Nisâb (Estate) reaches the full value, the proper proportion being paid from the flocks.

“The Zekat-el-Fitr also must be paid; that is, a Saâ measure from the consumption of each person. The dole to be given to the proper persons among the poor.

“Thirdly.—Fasting, which consists in keeping the Fast of Ramadhan, with sobriety and abnegation, and in all things attending to what is laid down, and abstaining from all that is forbidden by God and His Prophet, with knowledge of the proper rites.

“Fourthly.—Pilgrimage to the Holy House of God for those who are in a position to perform it, with the enjoined conditions, namely, abstaining from sin, tarrying on Arâfât, visiting the temple and making the circuit, and throwing the stones.

“These rites must be accompanied by understanding of

the obligations and laws of the pilgrimage, such as making atonement for slaying of game or the cutting down of trees.

"Generally, it is necessary to observe the precepts of the Korân as to gifts to relations and parental piety, and acting righteously and avoiding evil. Also as to the Jihad or warring against infidels and rendering their dues to kinsfolk, wayfarers, &c. Instituted observances and civil laws must be attended to, including disuse of wine or other intoxicating liquor; also abstaining from food, or wearing of apparel forbidden by the Korân.

"It is forbidden to wail, beat the face, rend the garments, or tear the hair (in grief). It is forbidden to make pilgrimage to the tomb of any, save the Prophet. Women are forbidden to adorn themselves for any but their husbands, saving the wearing of a finger-ring, and anointing the eyes with callyrium. It is incumbent to salute the Faithful, and return their salute. Silken clothes and gold are forbidden to men. In fine, the believer must avoid all that God has forbidden, whether mentioned or omitted.

"It is essential to be free from the error of those who hold that good and evil are of God, and that all sins are capable of expiation.

"Those who do the right, whether written or unwritten, should receive support.

"It is necessary to be clear of the errors of the sect of the Sefatiyeh, who believe that persons who indulge in things forbidden by God and violate His prohibitions may still be in the faith; and who doubt His promises and warnings.

"The false doctrines of the sect called Morjiyeh are also renounced by the Believers (Ibâdhi), for they pretend that God will punish them for a limited period, after which He will release them from torment, and cause them to enter Paradise, receiving them after being angered against them.

"Let the errors of the sect of the Shiâh be repudiated. They who pretend that God has commanded recognition of Vice-Regents, executors of His will on earth, and obedience to them

"They believe that God has bestowed on these Vice-Regents (notwithstanding they be sinners treading the paths of error) power and dominion on earth, and that those who acknowledge and follow the Vice-Regents are pardoned their sins through their merits.

"The false doctrines also must be shunned of those who assert the Korân to have an outward and apparent, and an inward and hidden meaning, the former known to mankind in general, but the latter only to God's inspired Vice-Regents, by whom it is revealed to their faithful followers. They hold also that God at no time leaves the world without an inspired Vice-Regent. These are the tenets of the *Ismâîlyeh*, a sect of the *Râfidhis*. The latter are heretics, who deny Abu Bekr and Omar, calling them oppressors, who kept the rightful heirs from the *Imâmâte*. As to the Vicars of God on earth, they believe that a man will appear in the latter days, bringing verification of their sayings. Another sect of errors is needful to be avoided—that of those who, like the *Azârekeh*, assert that persons dwelling in abodes not governed by the rules sent down by God, will not be accepted of God. That their good deeds will not avail them; nor are any such meet for reward, neither are their sins forgiven. They assert that God will not excuse any for remaining therein unless they remove, and that those who die before removal, are infidels. But that those who have removed, even though they be murderers or adulterers, or thieves, are Muslims, and have their reward with God, and that in the abode to which they have removed none shall be accounted impious or wicked. It is even as if they were in the house of the Apostle of God. These *Azârekeh* also reject stoning (for adultery) and the beating of the drinker of intoxicating liquor, but allow attack on those who are inimical to their doctrines. These heresies must be avoided.

"The *Ibâdhis* renounce the false teaching of those who hold that Muslims who commit mortal sins are to be accounted neither as believers nor yet infidels (but in a middle state),

and that God will punish this class of sinners otherwise than infidels are punished.

“The Ibâdhi sect oppose their false teaching, who say that God is not the author of their actions, but that they themselves originate them, and that God does not guide the Believers, nor distinguish them by His guiding mercy; but that guidance to truth and wandering to error are alike optional, to choose which they will, and that God willeth not the actions of His servants, but that they are free to act in opposition to His will. These are the heresies of the Kâdiriyeh and Môtezeleh and the like.

“It is heresy to assert that God compels His servants to acts of obedience or sin. It is also heresy to assert that God knoweth not all things before they happen, such are the tenets of the Jahmîyeh and the like, which must be avoided. It is needful to renounce and be clear of all who reject the Muslims and scoff at their religion. Also he renounces all who do not take that part of the Muslims and who do not acknowledge the true ‘Iman,’ or who fail to aid those who do the right, whether laid down or not.

“The foregoing are the Laws and Ordinances handed down to us by the just one from another. We do not impose our Religion on children of perdition. We do not submit to the guidance of the worldly. We have not derived our belief from the foolish and ignorant.

“We have heard the Lord of mankind say in His conspicuous Book:—

“‘All ye who believe fear God and be with the just. Take no part with the licentious who work iniquity on earth and prosper not.’

“We follow the just whose truth is known, and whose justice is renowned; who are of excellent conduct and knowledge, the righteous, pious, and immaculate, excelling in wisdom and nobleness, in probity and integrity; who earnestly attend to religious duties and observances, who are in the odour of religious learning, who have made religion

manifest to mankind, and cleansed it of the impure and handed it down from generation to generation. We have followed the right with truthfulness, and found it the most excellent path.

“ We announce salvation to those who follow the truth ; and woe and ruin to those who swerve from it. To the latter we promise perdition and rejection on the Day of Judgment ; and we seek direction of Almighty God, and I ask forgiveness of him and repent of all my sins. God bless Mahommed His chosen apostle and his family and companions. Blessings on the Angels and Prophets, and all Believers from the beginning to the end of time.”

## CHAPTER X.

## PERSIAN GULF AND PERSIA.

Town of Muttra—Larak—Khismis—Ormuz—Mounds of Salt—Ancient Portuguese Fort—Bunder Abbas—Luft—Linga—Bushire or Abus-char the town of Abu-Sudzebad—Rushire or Reschire—Kharrak—Foa—Mahombrah.

RE-EMBARKING on board the S.S. "Penang," we directed our course towards the Gulf of Ormuz, as we were skirting the Arabian coast in a northerly direction, we passed so near to the town of Muttra as to obtain a very good view of it. It is apparently a larger town than Muscat, and the distance between the two places cannot, we think, extend over three miles. It nestles amidst barren mountains, by which on three of its sides it is surrounded, and as viewed from the sea, its domes and graceful minarets have a charming effect. The islands of Larak and Khismis were the next places which came in view. About one-third of a mile from the west end of the first-mentioned island, there stands a hill, which, owing to its conical shape, is a miniature representation of Fusiuma, the sacred mountain of Japan. The aspect of the Island of Khismis is arid and barren to a degree. Our readers will admit the truth of our statement as to the lifeless and parched appearance of this island, when we affirm that from its centre rise high table lands of sand, while its sea-encircled shores are entirely naked, being devoid even of the ordinary fringe or belt of palm trees. And yet Tom Moore, the Irish poet, has been pleased to designate this island (which, though the largest in the Persian Gulf, is after all but a handful of sand on its waters), as—

"The pleasant little island of Khismis."

and to speak also of—

“Khismis’s golden wine.”

This island, which was called by the ancients Oarracta, is styled by the Arabs Jeziret-Tanile, and by the Persians Jeziret-Draas. Despite the very sterile aspect which it presents, it is said at one time (that is ere it had been overrun by Jowas-mee pirates), to have contained one hundred flourishing villages. Its present inhabitants, who are very few in number, gain a livelihood by weaving. Near to this place there is a large sand-bank, or bar, which is now and has been at all times, the dread of navigators. It was here that the ships of Alexander the Great, when under the command of Nearchus, grounded, and it is here, too, that many vessels since the days of Nearchus, have experienced similar mishaps. According to Arrian, it was here Nearchus saw the tomb of King Erythras,\* a sovereign after whom the Persian Gulf was anciently named the Erythrean Sea. Proceeding on our course, we passed in close proximity to the Island of Ormus, the conical-shaped mountains of which island appear, when glittering under the rays of an eastern sun, as if they were covered with snow. This appearance arises from the fact that the peaks in question are formed of rock-salt. Indeed, so famous is Ormus for its melting mounds of salt, that numbers of caravans arrive annually from Arabia and Persia to obtain supplies of so desirable a commodity. On this island, which was in the possession of the Portuguese from A.D. 1507 to A.D. 1622, there stands an old Portuguese fort of great dimensions, and which was built by no other personage than the renowned Albuquerque. Very near to it there stands a tower, which resembles a lofty column, and which was used, when the Portuguese were in possession of the island, as a watch tower. Thus on its high summit sentinels were stationed, in order that they might descry the near approach of invading ships or fleets. Despite this strong fortification, however, Ormus was, in 1622, wrested by Shah Abbas, King

\* Erythras, a son of Perseus and Andromeda, was drowned in the Persian gulf, which from him was called Erythreum Mare.

of Persia, from its Portuguese possessors. In this successful attempt of the conquest of Ormus, on the part of the Persian Shah, powerful assistance was granted to him by the English. To this island (which, excepting its salt-producing properties, is one of extreme barrenness) Milton refers in the following glowing terms :—

“ High on a throne of royal state which far  
Outshone the wealth of Ormus or of Ind,  
Or where the gorgeous east with richest hand  
Showers on her kings barbaric, gold and pearl,  
Satan exalted sat.”

In due time we arrived at the small Persian town of Bunder Abbas, which is situated on the shores of the gulf, and owing to the sandy plains by which it is surrounded, has a very desolate and deserted appearance. The houses, which are built in some instances of stone and in others of mud, have terraced roofs, and, as is the case in regard to the construction of oriental buildings in general, they are furnished with very few windows. The streets are very narrow, and the bazaars and markets are so enclosed as to resemble arcades. The shops, all of which are open in front, and which are kept in some instances by Persians, and in others by Arabs, are well stocked with articles of various kinds. The streets were more or less thronged with men and women, the latter being very closely veiled. We observed many asses entering the town heavily laden with merchandize. Some of the bales which these useful animals were bearing contained fine wool; others, cotton; while not a few of them were filled with wheat. Many camels also arrived at the time of our visit with articles of commerce. The bells with which the bridles of these asses and camels were adorned, forcibly reminded us of the twentieth verse of the fourteenth chapter of the book of the prophet Zechariah. In our rambles through the streets of Bunder Abbas, we called at a caravansera, which was two stories high, and contained, besides chambers for guests, a covered verandah or gallery on each of its four sides. The courtyard which it enclosed, was in



the form of a parallelogram. Going a short distance beyond the city, we arrived at a graveyard which contained a few dilapidated Mohammedan tombs, and from this point we had a magnificent view afforded us of the mountain called Jebel Gennsh. This mountain range which is, as it were, the rear boundary of Bunder Abbas, rises to an altitude of 7,690 feet above the level of the sea, and presents a most imposing appearance. On our return through the streets of the town, an English mastiff, which had accompanied us in our peregrinations, on being attacked by two pariah dogs, immediately entered upon a bloody fight with his canine aggressors. The fierce encounter which ensued quickly drew together an assemblage of Persians and Arabs, who, in conformity to our wishes, earnestly endeavoured to separate the combatants. This desire, however, was not accomplished until "Bill," for such was the name of the mastiff, had seriously injured one of his opponents and nearly worried the other to death. This dog, a splendid specimen of the mastiff breed, was the property of an English gentleman, residing at Bunder Abbas.

Our next voyage was from the town, which we have just described, to the Persian port of Linga, which, at one period of its history, was the chief town of the Jowasmee pirates on the Persian coast. During the voyage we sighted the port of Luft, which is situated on the bank of a deep inlet formed by marshy islands that occupy the bay of Luft to the west and south-west. It was several years ago a piratical stronghold. In the years 1809-10, however, H.M.S. "Chiffonne" attacked this place, and the result was that not only were many pirates killed, but the whole piratical confederation, if we may so term it, was completely destroyed. At the termination of our voyage from Bunder Abbas to Linga, which was one of brief duration, there was not much to interest us, the last-mentioned town being small and insignificant. It looked tolerably well from the deck of the steamer, but upon entering it we found that it consisted of houses constructed of mud. Of these houses

some resemble fortifications. Nearly all the dwellings of which it consists are provided with terraced or flat roofs. Some of the few streets and bazaars by which it is intersected are in the form of arcades. They were thronged by crowds of well-dressed Persians and Arabians, and owing to the gay costumes of these citizens, and the brightness of the sun, presented a very gay and animated appearance. Entering a coffee-house, we found ourselves in the midst of a number of natives, all of whom were either drinking coffee or smoking hookahs. Two Persians, who were present, addressed us in the English language, and, having exchanged salutations with us, invited us to take coffee with them. This invitation we gladly accepted, and entered heartily into the conversation which ensued. Of the many persons who were in this café, some were discussing politics, others were debating on business transactions, while not a few were idling. On withdrawing from this place of refreshment we repaired to the Government House where we were most kindly received by the Sheik or Governor of the place. He was a very handsome young man, and sought to please and entertain us in a variety of ways. After partaking of water-melons, sherbet, and coffee with this official, horses were placed by him at our service in order that we might, with greater comfort to ourselves, explore the city and its environs. This kind offer, however, we most respectfully declined. As the Governor was evidently very busy in the discharge of his official duties, and more especially in holding converse with three or four envoys, who had recently come from the Persian court to receive at his hands treasure to the extent of 40,000 rupees, we begged to take leave. As we were in the act of taking our departure, he suggested to us that if we were admirers of Arabian horses, a visit to his stable might add to our gratification. Acting on this suggestion we repaired to his stable. The horses, however, which we found there, though good, were inferior in all respects to those which we had previously seen in the stables of the Sultan of Muscat. Hearing that Linga, owing to the scarcity

of rain, was provided with water-tanks, we hastened to inspect them. They proved uninteresting, each being small and not more than fifteen feet deep. In point of shape some were circular, with domed roofs, while others were square, with convex roofs. We lingered, for some time, in a date-palm grove by which the town is skirted in the rear, and from whence a good view is obtained of a not far distant mountain range, one peak of which is 3,900 feet above the level of the sea. On our return to the beach, we visited a small shipyard in which native ship builders were busily engaged either in building or repairing Persian junks.

On re-embarking, we steamed towards Bushire, or Abuschar, "the town of Abu." Like the preceding voyages which we have described, this one was of no great length. On arriving at Bushire, we were obliged, in consequence of the shallowness of the water, to anchor at a distance of two English miles from the town. A number of Persian boats, however, put off from the shore, so that in a very short space of time after our arrival we were literally surrounded by such craft. Having arranged all preliminaries for our debarkation, we entered one of these boats, and so proceeded to the shore for the purpose of exploring the walled town of Bushire. The town, which is in lat. 29 °N., long. 50° 51½' E., is situated on the north point of a low peninsula. This peninsula is a dry sandy desert, subject to inundations by high tides. At a distance of six miles from the town, this desert is bounded by a range of mountains, the highest peak of which—Hormutsh by name—has an altitude of 10,000 feet above the level of the sea. But though all the country around Bushire presents a scene of extreme sterility and barrenness, its markets are well supplied with "creature comforts," fruits, vegetables, sheep, goats, bullocks, and fowls being brought thereto, in suitable quantities, from the inland country.

On taking up our quarters at the Residency, where we were most hospitably entertained by Colonel Ross, Her Majesty's Political Agent and Consul-General at Bushire, we

went forth in search of objects of interest. The mosques were the first places to which we directed our steps. Of these sacred buildings, however, there was not one which was at all imposing, either in point of size or architectural beauty. The principal of these buildings was styled the Friday mosque, for the reason that on each Friday—the Sabbath of the Mohammedans—it was resorted to by the great bulk of the population, in order to pray, and to hear an exposition of the doctrines of the Mohammedan faith. To the Armenian church, which is in the form of a cross, the chancel being surmounted by a dome, we next repaired, and, on arriving there, were not a little surprised to find in its cloisters, and the burial ground by which it is surrounded, many graves of Englishmen. In one of these graves rest the remains of Commodore Ethersey, of the Indian Navy, who during the last war which Great Britain waged with Persia, committed suicide on being superseded by an officer of Her Majesty's Navy. A rude construction of masonry marks his tomb. There is, however, no tablet. On entering the church we observed on the walls three or four marble tablets, in honour of departed British officers and others. On these tablets the following inscriptions were recorded :—

Sacred  
To the Memory of  
Lieuts. W. B. Warren & M. C. Utterson,  
of the xx Reg<sup>t</sup>. Bombay N.I.,  
who died of wounds  
received at the storming  
of the Fort of Rushire  
on the 9<sup>th</sup> Dec<sup>r</sup>. 1856.

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This Tablet is erected to their memory  
by their Brother Officers,  
by whom their deaths are deservedly  
and sincerely regretted.

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BENEATH THIS STONE  
 REST THE MORTAL REMAINS OF  
 COLONEL JAMES STOPFORD, C.B.  
 H.M. 64<sup>TH</sup> REGIMENT  
 WHO WAS KILLED  
 AT THE STORMING OF RUSHIRE  
 THE 9<sup>TH</sup> OF DECEMBER, 1856,  
 AGED 47 YEARS.

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Sacred  
 To the Memory of  
 George Greenville Malet,  
 Lieutenant-Colonel  
 Commanding '3<sup>rd</sup> Regiment  
 Bombay Light Cavalry.  
 Born 7<sup>th</sup> March A.D. 1805.  
 Killed in action at Ras Reshire  
 9<sup>th</sup> Dec<sup>r</sup>. A.D. 1856.

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“ I am the resurrection and the life, saith the Lord :  
 he that believeth in me though he were dead yet shall he  
 live.”—*John xi, 25.*

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D. O. M.  
 HIC. REQUIESCIT  
 IANE. LILLIAS. YOVNG  
 DAVIDIS. WILSON  
 RERV. BRITANNICARVM  
 IN. SIN. PERSICO. PRAEFFECTI  
 CONTVX  
 PROPTER. LAETAM. INDOLEM  
 INGEMIVM. ACRE. ET. CVLTISSIMVM  
 ATQVE. ANIMAM. CANDIDISSIMAN  
 A. VIRO. VNICE. DILECTA  
 XXX. DIES. POST. FILIAM. PARTAM

LENI. MORBŌ. IMPLICITA  
 IVVENIS. IVVENI. EREPTA. EST  
 IX. APRILIS. MDCCCXXVII  
 ÆTATIS. XXX. ANNO.

As we withdrew from this Armenian church, we were very naturally moved to look upon the Armenians residing at Bushire, with feelings of kindness and gratitude in having generously granted resting places in their graveyard to so many of our countrymen. We, therefore, in bidding adieu to the priest—a very handsome man, who during our visit to the church had shown us kind attentions—ventured to express our gratitude. His reply was in effect that we were brethren, and bound, consequently, to love one another. We now hastened to the bazaars, and on our way passed along a street, on either side of which were several Mohammedan tombs, in a very dilapidated state. On entering the bazaars, which are situated beyond the gate of the city, and near to the principal wharf or landing place, we found that they were constructed in the form of arcades, and teeming with fruits, food, and merchandise of various kinds. Of rose-water, too, we saw very large supplies. It is manufactured at Shiraz, thence it is conveyed to Bushire and other Persian marts, for sale. Here, apparently, were assembled men of many eastern nations, each wearing the costume of his native land. Similar sights we had already seen. Not one, however, had thus far proved more attractive and interesting to us than the one of which we are now speaking.

Passing through many narrow streets, which were formed of tall, flat-roofed, or terraced houses, we arrived, eventually, at the fort and magazine of Bushire. Here, however, there was not much to interest us. On our way to the Residency, we were again called upon to traverse other narrow streets, and as we moved onwards, we observed that the houses of which these streets consist have, according to Oriental custom, no windows looking into the thoroughfares. Nearly all of them were provided with wind-towers, that is, square-built

structures which are open on one side to the wind. As towers of this nature convey much air to the houses on the tops of which they are erected, they are, in the summer months of the year, deemed very necessary to the health, comfort, and well-being of the inmates. At intervals, we met Persian women who were so thickly veiled as to render walking, on their part, a matter of no ordinary difficulty. On reaching the Residency, we would fain have rested for a little time, being more or less overcome by the heat of the sun. An indulgence of this nature, however, was impossible, as it was now time for us to accompany Colonel Ross to his residence at Sudzebad. Mounted on a beautiful Arabian horse we, with Colonel Ross, Dr. Waters, and Mr. Edwards, of the Residency, rode towards the place in question. Shortly after leaving Bushire, we passed in the desert an English cemetery, in which many British soldiers lie buried. The largest of the graves, and the only one which bears an inscription, is that in which rest the remains of General Stalker, of the Indian army, who committed suicide after the capture of Bushire, on the part of the British. This melancholy and rash act was committed by General Stalker, on account of jealousy, he having been superseded by an officer of the Queen's Army. The night in which this general officer was buried, certain evil men—Persians—thinking, of course, that his sword and other valuable ornaments of dress had been buried with him, attempted to exhume the body. When, however, they were engaged in this attempt, a very large portion of the loose earth fell upon the man, who, for the accomplishment of this wicked purpose, had entered the grave, and literally crushed him to death. Journeying onwards, we saw several men who were busily engaged in gathering the dung of horses, asses, and cattle, from the high road. Excrement of these various kinds Persians dry in the sun, and then regard it as suitable fuel for their fires. We also passed a family of Persian ladies, who were going from Bushire with the view of spending the hot summer months in their country-house at Sudzebad. Each

of these ladies was riding on an ass. These asses were one and all of a white colour, and some of them, by means of yellow henna, were stained in such a way as to resemble zebras.

The next object which attracted our attention was a caravansera, or company of travelling merchants, who by means of two hundred well-formed and well-fed black asses, were conveying their merchandize towards Bushire. Still advancing, we passed in due time an ancient tomb, which contains the remains of a distinguished Mohammedan saint, who was a near relative of the prophet Mahomet. Several of the descendants of this Mohammedan saint occupy a small village, which is in close proximity to his tomb, and as their illustrious forefather was closely allied by ties of consanguinity to Mahomet, they wear, as is their privilege, green turbans. These people, too, bury their dead in a graveyard, which is bounded on one of its four sides by the domed tomb of their once saintly ancestor. At frequent intervals along the road, we passed well-cultivated lands on which were growing either cotton, melons, or cucumbers. To the last-mentioned products, foxes and jackals, which are very numerous in Persia, prove most destructive; while to all plants which have bulbous roots, porcupines, which also prevail largely in the country, are great enemies. These fretful creatures burrow into the earth with their noses, and fatten upon the various bulbs with which they come in contact. We also passed several small vineyards, each of which was enclosed by a circular wall of stone. The vines, we observed, were planted in holes, each of which was five or six feet in depth. On reaching Sudzabad, we were most kindly received and entertained by Mrs. Ross. On the morning following our arrival, rising at a very early hour, our attention was directed to an ancient pyramidal mound containing large bricks, on each of which are inscribed cuneiform characters. Of the origin and history of this singular mound we could learn no particulars. We now rode over a vast plain, and skirted the site on which formerly stood the



ancient city of Reschire, but of which city there is, at this period, now not one stone left upon another. Indeed, nearly all traces of it seem to have been obliterated, and it is essentially a thing of the past. Riding still further along this plain, we reached an old fort, which to us, as Englishmen, was somewhat rich in point of historical associations. Thus in December, A.D. 1856, when Great Britain was waging a successful war with Persia, this fort was attacked and captured by British troops. It was here that two brave young officers, Lieutenants Warren and Utterson, of the 20th Regiment, B.N.I., fell fighting for their country. Here, too, Brigadier Stopford, of H.M.'s 64th Regiment, fell while in the very act of exclaiming "Forward, Sixty-fourth!" Here, too, Colonel Malet, of the 3rd Regiment of Bombay Light Cavalry, shared a similar fate. Here, also, General Stalker, Brigadier Trevelyan, Captain Finnimore, and several others, had hair-breadth escapes.

After riding onwards, for some time, we arrived at the country-house of Mr. Edwards, the very extensive garden and grounds by which it is surrounded, forming, as it were, an oasis in the desert. The garden was blooming with flowers, while the grounds, owing to the presence of a vast number of flowering trees, called the golden moir, were literally radiant. Within these grounds there was standing a large dove-cote of brickwork, well-stocked with pigeons of various breeds and colours. And here we may observe in passing, that, in Persia, pigeons are reared in large numbers, not so much on the score that they are beautiful birds as for the reason that their dung is regarded by the Persians as the best of all manures to enrich melon and cucumber beds.

We now directed our horses' heads towards Bushire, where, at half-past eleven o'clock, A.M., our presence was required to solemnize a marriage between two Armenians, namely, Mr. Arsham Joseph Malcolm and Miss Sarah Malcolm. The marriage, which took place at the British Residency, was attended by members of the principal leading Armenian families residing at Bushire. The bridal pair

were married according to the rites and ceremonies of the Church of England. The features of the bride, who was a most beautiful woman, were for some time concealed by a thick veil, richly embroidered with gold, which she wore over her head. At the close of the ceremony, Colonel Ross, H.B.M. Consul-General and Political Agent, in whose presence the ceremony was performed, most kindly provided wine and cake in honour of the occasion, and, in eloquent and feeling terms, proposed the health of the happy pair. We afterwards went, on invitation, to the house of the bridegroom, where the wedding nuptials were being duly celebrated. While a very large party of Armenian ladies and gentlemen were partaking of breakfast, Seedy girls or African women were dancing and singing to the sound of drums and castanets; at frequent intervals, too, the Persian female servants of the Malcolm family made a shrill noise as expressive of their joy. Together with a profusion of cakes, a pair of gilded wax candles were presented by the host and hostess to each guest. On withdrawing from this marriage feast, which was a scene of great merriment, we immediately embarked for Bussorah. Shortly after leaving Bushire, on our voyage to the port in question, we sighted the Island of Kharrak, which, though devoid of trees, looked tolerably green. It is about twelve miles in length and six in breadth, and is situated in lat.  $29^{\circ} 15' 20''$  N., and long.  $50^{\circ} 18' 50''$  E. It produces melons and grapes, and various kinds of vegetables in large quantities. It contains several rock-cut caverns or caves, in which it was customary to bury the bodies of the Ghebers or ancient fire-worshippers of Persia. There is also near to these caverns a tomb in which, A.D. 1652, were placed the mortal remains of the renowned Mohammedan saint, Meer Hunniffâ. Karrak, it is said, was at one period of its history, a Danish settlement. The Dutch, too, it appears were its occupants for some time. In proof of this last statement, we may observe that there stands on the island an old fort, which was built by a Dutch Baron named Kniphausen. Under the governorship of this Dutchman the island speedily became

a flourishing settlement. Sailing onwards from Kharrak, we arrived at a small village called Foa, which is situated on the banks of the Schatel-Arab, and is occupied by the Turks as a telegraphic station. In due time, too, we passed the Persian town of Mahombrah, which stands on the banks of the River Kaurim, and is famous for a short but severe engagement which, in the year 1856, took place between British and Persian troops. As we were steaming past the residence of the Persian Governor, who is a man of very great age, our ship fired, as is customary, we believe, a salute of one gun in honour of his Excellency. This compliment was quickly returned in a precisely similar manner.

As Mahombrah was the last Persian town which we had an opportunity of seeing, let us now conclude our remarks on the subject of Persia by observing that one of the great disadvantages—to say nothing of others—under which she labours, is a great scarcity of water. Streams in this land are certainly not perennial in their flow. For, during the heat of summer, they literally become dry, and thus the expression the “bed of a stream” becomes, in the language of the country, the common phrase for a river. In districts, nevertheless, which are dry, a vegetation, consisting of date trees, camel’s thorn, fig trees, saline and gum-yielding plants, among which may be named the *Ferula assafoetida*, is very abundant. From the milky juice of this last-mentioned root the gum resin called after it, is obtained, and constitutes an important article of commerce. Oak, beech, elm, walnut, cypress, and box trees grow, also, in large quantities in various parts of the kingdom, while wheat, cotton, opium, and indigo are amongst its principal products.

The passage from Mahombrah to Bussorah was speedily accomplished, and on debarking we became the guests of Mr. Cunningham, by whom, during our visit, we were most hospitably entertained.

## CHAPTER XI.

## MESOPOTAMIA, BABYLONIA, AND ASSYRIA.

Bussorah—Maaghil—River Tigris—Amarah—Kurnah—Garden of Eden—  
Tomb of Ezra—Ali-Gherby—Kut al Amarah—Ctesiphon—Selucia—  
Desert—Bedouins—Babylon—Hillah—Birs-Nimroud—Baghdad—Kaze-  
main—Ager Kouf—River Euphrates—Kiffrey—Return to Bombay—  
Aden—Red Sea.

ON the day following our arrival at Bussorah, we entered upon the duty of exploring that city. Before, however, we enter upon a description of its streets and mosques let us observe, in the first place, that it was founded by Caliph Omar shortly after the battle of Cadesia, which took place A.D. 636. It stands on the west bank of the Schatel Arab, which river has a course of one hundred miles from the city in question, to the Persian Gulf. It is the capital city of a province of Turkish Arabia, and, as such, is the seat of a provincial or local government presided over by a Pasha. It was, at an early period of its history, enclosed by a well-fortified wall, and was one of the largest and most flourishing cities in the East. The wall, which is now in a very dilapidated state, has a circumference of five or six miles.

During a walk which we took along the now deserted ramparts of these walls we observed some large pieces of ordnance. On one of these guns, which appeared to be of exquisite manufacture, was recorded, in the Turkish language, an inscription, of which the following is a literal translation:—

“Fureidoon, Darak-Leike, Minister of Justice, Leike Hyder Sefter, and Ali Pasha gave Davood this famous cannon. It was manufactured by order of Syed Kodham. May the result of this order—a bronze cannon—ever be

crowned with conquest and prosperity. Its weight is 330 maunds. A. H. 1219."

From the walls of the city we obtained, at intervals, extensive views of the surrounding country, and thereby learned that the plains which adjoin the city, are not only famous for their extensive date plantations or groves, but for vast fields of roses, which flowers are, of course, cultivated for distillation. Of rose-water in this manner obtained, large quantities are sold in the marts of Bussorah. On the marshy lands much rice is grown, while the liquorice plant flourishes abundantly on the banks of the noble river Schatel Arab.

On visiting the bazaars we found that, in point of architectural style, they were strictly Oriental, being in the form of arcades. Of these bazaars one was of great length, and in the shops of which it consisted, articles of various kinds were exposed for sale. Coffee-houses, too, were numerous, and in some cases extensive. In front of each of these places of refreshment, many Turks, in a semi-recumbent posture, were smoking pipes of tobacco, and drinking strong coffee.

The objects of interest to which we next directed our attention, were Mohammedan mosques, Jewish synagogues, and Christian churches. Of these houses of prayer, the first which we visited was the mosque called Jama-al-Arab. Near to this edifice, which is not large, stands a minaret, having an altitude of sixty or seventy feet, and which column, owing to its lack of perpendicularity, may be described as a leaning tower. As the muezzin was, at the time of our visit, in the act of ascending this singularly constructed minaret for the purpose of calling the followers of Mahomet to prayers, we gladly availed ourselves of the permission which he accorded us, to accompany him. From the top of this tower we obtained an extensive view not only of the somewhat modern city of Bussorah which lay at our feet, but also of the few vestiges which mark the site on which stood an ancient city of the same name. Of these remains of antiquity, one mound of masonry was especially conspicuous, proudly raising its rugged head above the overflowing waters of the neighbour-

ing River Euphrates. These high and wide spreading waters deprived us, we regret to say, of visiting the ruins in question. Passing onwards, we arrived at the mosque called Jama-al-Jawaz, which is said to be three hundred and ninety years old, while its minaret has not, perhaps, braved more than one hundred and fifty years. Near to this tower, the outer walls of which are inlaid with glazed bricks of different colours, here stands a domed tomb, the walls of which are also adorned with bricks of variegated hues. This tomb, however, was rapidly falling into a state of decay.

Having visited these and other mosques of Bussorah, we in the next instance gave our attention to the principal synagogue, which is a very small and unpretending edifice. At the time of our visit, a number of Jews were praying, or, perhaps, we ought to say holding divine service on the terrace rather than in the courts of the synagogue. This circumstance, which, at first sight, appeared singular, did not at all surprise us, inasmuch as we were, after a moment's reflection, reminded that the uses which the Jews made of the tops, or terraces of their houses were various. Thus, for example, they kept public mourning on the house-top. "On the tops of their houses and in their streets every one shall howl, weeping abundantly"—Isaiah xv, 3. Here, too, they offered sacrifices, "Because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods"—Jer. xix, 13. Here, too, they made public announcements to the people, a circumstance this which moved our Lord, when addressing His disciples, to say, "What ye hear in the ear, that preach ye upon the house tops"—Matt. x, 27. Here too they prayed. Thus St. Peter, when the messengers of Cornelius were seeking him, had "Gone up upon the house-top to pray"—Acts x, 9.

In a recess or niche of this synagogue were placed two or three copies, in the form of scrolls, of the Pentateuch. These works, written rather than printed, in the Hebrew tongue, were beautiful specimens of caligraphy. It is customary for Jewish families to write copies of the sacred

books of Moses, and to present them, as marks of reverence, to the synagogues. Sons, on being bereaved of their parents, not unfrequently engage in such meritorious works. In the same street in which this synagogue stands, we observed a house, above the door of which were carved the following figures—1755. It was, more than a century ago, inhabited by an Englishman, who at the period in question, was, it is said, the only Briton residing in Bussorah.

We now directed our steps to the church of the Chaldean Christians. This church, which is approached by a dark low-roofed passage, forms one side of a small quadrangle, and was founded two hundred and forty years ago. The roof thereof is supported by thick square pillars of brick work. Within the door there is a picina or vessel containing holy water, and with which water each member of the congregation on entering, besprinkles himself. On the altar there stands a crucifix, which is surrounded by many wax candles. In the quadrangle, of which, as we have already stated, the church forms one side, there are three or four tombs; and on the stone by which one of them is covered, and which is even with the ground, there is recorded the following Latin epitaph:—

Hic jacet Raphael Joannes Babick  
Sacerdos, Natione Armenius, Obiit  
Die XIX January, Anno Domini MDCCLXIII.

Closely adjoining this church stands the priest's residence, the lower story of which greatly resembles a monastic institution. The priest, who is a married man, received us with great kindness, and after introducing us to his wife and sons, invited us to partake of coffee. He also showed us his vestments, which, in our opinion, were not very dissimilar to those which are worn by priests of the Church of Rome.

We also visited the Armenian church, the nave of which presents a dark and gloomy appearance, and were surprised on observing that the baptismal font was placed in close proximity to the altar, rather than within the great doors of the church. It is in the form of an ordinary water trough,

and occupies a recess in the wall. A curtain drawn in front of this niche conceals the font from public view. All men who are members of this congregation, occupy the nave of the church, while women occupy a small and dark gallery, which is enclosed in front by a high wooden lattice. This gallery greatly reminded us of the galleries which, in ancient Christian churches, were especially set apart for the reception of lepers and excommunicated persons.

We failed not to observe the great freedom which Jews and Christians alike enjoyed in the midst of this Mohammedan city, all religionists worshipping God according to the dictates of their own conscience without apparently the dread of being molested or interfered with by anyone.

As we were passing along the streets, we were much struck with the appearance of the houses, of which they consist. The doorways by which many of these dwellings are entered, are very low, and stand several feet below the level of the ground. The doors, too, by which they are enclosed are, in many instances, most elaborately carved. There is a great advantage gained by erecting the first story of the house a few feet below the level of the street, inasmuch as the lower rooms of the dwelling afford, in consequence, a cool and refreshing retreat, during the great and almost unendurable heat of summer. Of the many Turkish houses, however, which we had an opportunity of visiting during our stay at Bussorah, the most imposing, in point of size and arrangements, was one occupied by a German physician named Ashy.

Having been told that a market, for the sale of cattle, sheep, and horses was being held, we resolved to visit it. On arriving at the place in question, we saw several fine looking milch cows with their calves, on sale. Sheep and goats, too, were being offered for sale in large numbers. The sheep were of a peculiar breed, having long broad tails.

The horses were not numerous. There were, however, a few Arabian steeds which, owing to their excellent symmetrical properties, greatly attracted the attention of intending



purchasers. Mules and asses were, also, on sale. Of the latter class of animals, several were large, and of a milk white colour. With the view, however, of rendering the appearance of many of these animals more attractive, they were, in some instances, striped by means of yellow henna, so as to resemble zebras, and in other instances spotted by means of the same material, so as to resemble animals of the Tangum breed. These white asses had, we were told, been imported from Barein in Arabia. In the vicinity of this market several persons had bundles of fresh grass for sale; and as the various quadrupeds to which we have referred, needed sustenance, they met with a ready demand for the commodity which they were then offering. As we were returning from this market, we had occasion to pass through a street which, owing to the quantities of old clothes which were being exposed for sale, we termed Petticoat Lane. As this market, at the time of our visit, was being brought to a close, we observed that all articles of apparel which had not been previously disposed of by private sale, were, then and there, sold by public auction.

One of these dealers in old clothes, however, with the view of disposing of his surplus stock, had recourse to a gambling scheme, rather than to a sale by public auction. Thus, he placed, at intervals, a variety of articles of wearing apparel on the margin of a large circular table, and upon receiving certain stakes or sums of money from men and boys, by whom the table was surrounded, he set in motion a hand, resembling the hand of a clock, which was made to move on a pivot placed in the centre of the table. The article opposite to which the hand in question, after making a few revolutions, stopped, was declared the property of one of the speculators. This hand, we noticed, not unfrequently, pointed towards an empty space on the margin of the table, whereupon the old clothes dealer received the stakes, while the speculators went away empty.

We also met in this same street—Petticoat Lane—several women, who were selling fresh milk and butter milk. Our

rambles on this day were brought to a close by a visit which we paid to a sheik. As the evening was very bright and warm, he was sitting in state in the courtyard or quadrangle of his residence, where many guests, both Turks and Arabs, were assembled to pay their respects to him. At the request of our host, we, together with the other visitors, sat on a long ottoman, which, for the occasion, had been arranged in the quadrangle. After the ordinary salutations had been exchanged, an animated political conversation, having an especial reference to the future designs of the Czar of Russia, in regard to Turkey, immediately ensued. It was a conversation, however, in which we could only take part through the medium of an unintelligent interpreter, and it, therefore, failed to prove of any very great interest to us. Sherbet and coffee having been served to each guest, we rose from our seat, and respectfully took leave of the sheik. Before leaving the quadrangle we turned aside to inspect eleven Arabian steeds, forming the stud of the sheik, and which, owing to the great heat which prevails during the summer, were stabled in the open air. They were noble-looking animals, and were evidently a source of pride to their owner, who, whilst he sat on his ottoman, surrounded by guests, not unfrequently cast his eyes towards them, with evident satisfaction.

On the following day, we visited several khans, which, we thought were very singular buildings. Each consisted of a well-roofed or covered courtyard, in the form of a parallelogram. On each side of the courtyard were several rooms in which travelling merchants were lodging, their respective packages of merchandize being deposited, for sale, in the covered courtyard of the khan. The proprietor of the khan is repaid for the trouble which he incurs in entertaining these merchants, by a commission which he receives on the sale of each package of merchandize, on the part of either the purchaser or seller of the case of merchandize in question.

Withdrawing from these khans, we directed our steps to the grain market. On our way thither we visited a prison, in a large cell of which we noticed a prisoner who was

earnestly conversing, through an iron grating, with a well-dressed Turk. This unhappy man, on seeing us, turned his attention from his countryman, and addressing himself to us, begged of us, if possible, to intercede with the Pasha on his behalf.

From this same prison, on the day preceding our arrival at Bussorah, three criminals, who had been convicted of an act of piracy committed on the 13th June, 1872, on board the British s.s. "Cashmere," were led forth to execution. It appeared that a telegram had been received by the Pasha or Governor of Bussorah from the central Government at Constantinople, ordering the immediate execution of these men by strangulation. At midnight, therefore, they were taken from prison and executed, not together, but each in a different part of the city. The lifeless bodies of these malefactors were left hanging on the gallows, as a warning to men, until noon of the following day. Each gallows consisted of three long poles, which were placed together in such a manner as to resemble the position of so many poles, when erected to support weighing scales. As a rule executions at Bussorah take place on a bridge, spanning a creek which flows through the great bazaar of the city.

On arriving at the grain market we found it well stocked with wheat, barley, rice, and peas. The grains which we have specified, were not contained in bags, but rather exposed in large heaps. The various grain dealers, who were sheltering themselves from the sun under low mat huts, came, on hearing our voices, from their respective retreats, and expressed their readiness to transact business with us. Learning, however, that we were not travelling merchants, they once more sought a refuge from the sun by crawling into their huts. In the vicinity of this market, we observed some women who, by means of a hand-mill, were grinding grain. This act, on their part, greatly reminded us of that passage of scripture, which sets forth the following truth, "Two women shall be grinding at a mill, the one shall be taken and the other left."

A mosque, which stands in close proximity to the grain market, next attracted our attention. The mosque, however, did not prove so much an object of interest to us as did a Turkish school which was attached to it. The seminary in question was crowded with pupils, each of whom was squatting on the ground, and reading aloud portions of the Koran. Each youth, when reading, rested his book on a wooden stand made in the form of the letter X. We were much struck with the discipline which prevailed in this school, the pupils being not only diligent in their studies, but also obedient and respectful to their preceptor. Each boy, who wished to withdraw for a few moments from the school, raised his hand above his head, which movement, on being observed by the master, was immediately acknowledged.

As we were passing through the streets on our return to Mr. Cunningham's residence, we met several native women all of whom were closely veiled. Moving onwards our attention was directed, in the next instance, to a benevolent wayfarers' institution, in which many were quenching their thirst—the use of wine being prohibited by the Koran—by draughts of cold water. The vessels by means of which the water was administered to the thirsty, were made of pewter, and with the view of preventing their removal, each was bound by a long chain to an iron bar.

We now turned aside to visit a livery stable, in which were stalled several noble-looking Arabian horses. This stable yard was in the form of a parallelogram, and on each side thereof were stables for the horses and apartments for the grooms. The horses evidently received great kindness and attention at the hands of their grooms, and there was, consequently, between horses and men a very good understanding. We have frequently heard and read that, between Arabians and their horses, much affection prevails. This fact, however, we fully realized on the occasion of our visit to this stable.

On withdrawing from this place a very untoward circum-

stance occurred. A dog belonging to one of our companions, bit severely an Arab youth, who, with his father, was passing along the street. We expected, of course, that an angry altercation would in consequence arise. The contrary, however, was the case, as not a word by way of retaliation was uttered. We were indeed struck with the remarkable manner in which the injured youth and his father evinced their faith in the fatalistic doctrine of the prophet Mahomet.

Having thoroughly explored Bussorah, we, on the special invitation of Mr. Carter, went on a visit to Maaghil. This place, which is situated at a distance of four or five miles from Bussorah, stands on the banks of the Tigris. On our arrival, we were met at the landing place by Mr. Carter, who gave us a genuine Irish welcome. The best apartments of his well-arranged and comfortable house were especially set apart for our reception, and during our visit nothing which was at all calculated to contribute to our happiness, was overlooked. The date-palm groves around Maaghil, and in which we frequently walked, are very extensive. Many of the palm trees were literally festooned by vines, and presented, in consequence, a singular appearance. As gazelles, wild pigs, and jackals are numerous in the neighbourhood of Maaghil, we expected to meet in our rambles through the country, with more or less of such animals, but in this respect we were invariably disappointed. Each evening, however, after sunset, jackals came from their lairs to the Tigris in order to quench their thirst, and owing to the vociferous barking or whining to which they gave vent on such occasions, we had reason to conclude they were many in number.

We were greatly interested in witnessing on Mr. Carter's premises, the pressing and packing of wool by steam. These packs of wool are forwarded, as merchandize, to the marts of Great Britain and France. We also observed in Mr. Carter's courtyard a monumental fountain, intended to perpetuate the memory of the officers and crew of H.M.S. "Tigris," who were drowned by the foundering of their vessel, on the 21st of May, 1836. The inscription on the monument reads as follows:—

“ This Fountain commemorates  
the awful event which visited the  
Euphrates Expedition  
21st May, 1836, near Is Ieria, about 85 miles  
above Ana.

“The expedition was descending the river with full prosperity, when it was visited suddenly by a hurricane of tremendous violence. Both vessels were placed in imminent danger, from which the ‘Euphrates’ escaped, but the ‘Tigris’ foundered, and with her was lost the chief part of the souls on board.

“The names of those who were swallowed up in the sudden vortex are as follows:—

“Lieut. Robert Cockburn, Royal Arty. (Passenger).

„ R. B. Lynch, 21st Native Bengal Infantry.

Mr. Yusef Sader, Interpreter.

„ John Struthers, Engineer.

Acting Sergt. Richard Clark,

Gunner Robert Turner,

„ James Moore,

„ Thomas Jones,

„ James May,

} Royal Artillery.

Private Archibald McDonald, Royal Sappers and Miners.

Benjamin Gibson,

John Hunter,

George Liddel,

Thomas Batty.

Thomas Booth,

} Seamen.

Abba,

Warso,

Yakub,

Mani,

Padros,

} Natives.

“The names of those who, by God’s mercy, were miraculously saved, are as follows:—

"Col. E. R. Chesney, Royal Arty. and Comr. of the Expedition.

Lieut. H. B. Lynch, Indian Navy.

Mr. Henry Eden, Mate, Royal Navy.

Asst.-Surgeon C. E. Staunton, Royal Artillery.

Mr. A. A. Staunton, Assistant-Surgeon to the Expedition.

„ W. S. Thompson, Assistant Draftsman.

Corporal Benjamin Fisher, Royal Sappers and Miners.

Qr.-Master Elias Lowrie, } Seamen.

William Benson, }

Michael Greamer, } Maltese.

George Vincenzo, }

Shaikho, }

Muhammad, } Natives.

Hassan, }

Khalil, }

Ali, }

Sir Robert Grant and the Members of Council at Bombay, in admiration of the labours and exertions with which the expedition had surmounted its many and great difficulties up to the above moment, and sympathising in the unhappy fate of the brave men who died, have raised this monument to their memory, and the British residents in India, with a generous and charitable liberality, at the same time collected largely to afford pecuniary relief for the surviving relations."

When returning from Maaghil to Bussorah, our boat came into collision with a ferry boat plying on the Tigris. An Arab who was standing upright in the ferry boat, and holding in his right hand a string of fishes, fell into the water. He, however, had the presence of mind not to release his hold of the fish, and on rising to the surface of the water, he grasped, by means of his left hand, the gunwale of the ferry boat, and clambered on board. Being, as all Mohammedans are, a fatalist, he evidently regarded his ducking as an event in store for him, and from which it was not possible to escape.

On our arrival at Bussorah from Maaghil, we immediately

embarked in the s.s. "City of London," Captain Cowley, for Baghdad. The banks of the Tigris were, for a very considerable distance, fringed with groves of date-palms. The vast rolling plains, too, through which this river flows, were literally bestudded with large encampments of nomadic Arabs. Near to each of these encampments vast flocks of sheep, and herds of cows and water buffaloes were grazing. Many buffaloes, too, were apparently enjoying a bath, being almost entirely immersed in the waters of the Tigris. Many of the boys belonging to these encampments, all of whom were in a state of nudity, ran a considerable distance along the banks of the river in the hope of obtaining from the passengers on board the steamer, presents of fruit. As the apples, peaches, and oranges which were thrown to them, generally fell short of the bank, the youths, nothing daunted, plunged into the rapid current in pursuit of the paltry prize, and proved themselves great adepts at swimming. At frequent intervals, too, along the Tigris, we observed large flocks of various kinds of water fowl in search of prey, and of birds of this class, pelicans were, perhaps, the most numerous. Fresh water turtles, also, were, here and there, reposing in large numbers on the banks of the river. On our nearer approach to them, however, they became greatly alarmed, and plunged for safety beneath the surface of the stream. The eggs of these creatures, which are more or less oval or elliptical in shape, constitute, owing to the quantity of oil which is obtained from them, a valuable article of merchandize.

The town of Amarah, which is situated at the confluence of the rivers Tigris and Hud, and which, owing to its proximity to the Persian frontier, is an important Turkish military station, was the first place at which we called. The banks of the river were, at this point, literally crowded with Arabs, who had assembled, apparently, for no other purpose than to witness the arrival of the steamer. They were clad in every variety of costume, and formed in consequence a most picturesque assembly. On landing, we visited, first of all, the bazaar, which, though of no great extent, is in the form of an



arcade. Two mosques, one of which belongs to the Shea and the other to the Sonne sect of Mohammedans, next came under our notice. Of these houses of prayer neither was very imposing in regard to appearance.

That which belonged to the Sonne sect was, perhaps, the better of the two, inasmuch as it possessed a minaret, the exterior walls of which were tastefully inlaid with glazed bricks. The barracks, which were evidently very commodious, we were not permitted to enter. Passing two large coffee houses, in front of which several Arabs were either drinking coffee, or smoking tobacco, we reached the approach to a long bridge of boats by which the Tigris is spanned at this point. Crossing this bridge which, owing to its dilapidated state, is not only a disgrace to the local authorities, but, also, a reproach to the central government of Turkey, we had a pleasant walk along the banks of the river. On our return, late in the evening, we visited a native merchant, by whom we were entertained on the terrace of his house. As the moon was shining very brightly, and as the terrace commanded a fine view of the Tigris, we greatly enjoyed the repose which, after the fatigues and heat of the day, this singular and novel "drawing-room" afforded us. Re-embarking at midnight, we at once proceeded on our voyage, and on the following morning passed several encampments of nomadic Arabs, each of which was located on the banks of the river. Of these encampments, one in particular was surrounded by a vast herd of cattle and an equally large drove of asses. These animals, which presented a most picturesque group, would we are sure have been regarded by Rosa Bonheur, as a fine subject for her life-depicting pencil. At this stage of our voyage the tiller of the steamer broke, and we were in consequence detained for two hours. We were not, however, without amusement during the time the tiller was being repaired, as all the youths from the neighbouring encampments crowded the banks of the river and begged of the passengers on board to give them presents of fruit. No sooner, therefore, were apples and oranges thrown into the river, than these youths, one and all,

plunged headlong into the stream, and despite the strong current with which they had to contend, struggled manfully with one another for the floating fruit. On regaining the bank, they, with the view of inducing the passengers to give them further supplies of fruit, performed an Arabian dance, singing at the same time, and clapping their hands. This performance reminded us very much of an Indian nâch dance. The tiller having been at length repaired, we resumed our voyage, and arrived, in due course of time, at Kurnah, which is situated at the confluence of the rivers Tigris and Euphrates. This place proved especially interesting to us, inasmuch as it is regarded as the site of the Garden of Eden. Proceeding onwards, we arrived on the following day at a tomb which is said to contain the remains of Erza, the author of one of the canonical books of the Old Testament. It is in the form of a parallelogram, and is surmounted by a dome formed of green glazed bricks. The courtyard in which it stands is enclosed by buildings of two stories high, which are especially set apart for the accommodation of all Jews, who come on a pilgrimage to this place. As we were inspecting the interior of this spacious sepulchre, a Jew, together with his wife and child, entered. The Jewess, who was sobbing very bitterly, walked round the sarcophagus, and at each step which she took imprinted a kiss upon it. Her husband and child, who were not so greatly affected, performed precisely similar acts. During our stay in the sepulchre, several other Jewish pilgrims arrived, each of whom while walking around the sarcophagus, frequently kissed it.

Before leaving this sepulchre, so sacred in the estimation of the Jews, our attention was directed to a recess in the wall, and in which was contained, in the form of a roll of parchment, either a copy of the Pentateuch, or a copy of the book of Ezra. On resuming our voyage, we passed the Luristan range of mountains. It is a very high range, and throughout the winter months is covered with snow. On this same day we saw several Arabs (bearing arms and banners), who were in quick retreat from the men of another nomadic tribe, against

whom they had just been waging an unsuccessful battle. On reaching the town of Ali-Gherby, we had an interview with the commandant, a tall and handsome Turk. The duties of this officer were not, apparently, very arduous, the garrison under his authority consisting of a company of infantry and ten or fourteen horse soldiers. We were told that the chief duty of the latter force consisted in scouring, at intervals, the surrounding country, and in enforcing the Arab tribes to pay all taxes due to the Turkish Government. It was here, too, we saw, for the first time, a guffer or gopher. Such boats—for boats they may reasonably be called—"are formed," says Colonel Chesney, "of osiers plaited together like baskets over a circular frame of stout materials. In some instances the basket is covered with leather, in others only with bitumen. The vessel is guided by one man, who uses a large bladed paddle alternately on each side." We may add that all vessels of this class which we saw at Ali Gherby and elsewhere, resembled large circular clothes-baskets, and were generally propelled by two or three paddles. They have great difficulty in forcing their way against the stream. Thus a vessel of this nature, when engaged in bringing passengers to our steamer, which was riding at anchor in the middle of the river, was literally swept away by the current. It is supposed by some writers that it was in a gopher the infant Moses was placed by his parents, in order to protect him from the cruel decree of Pharoah King of Egypt.

Near to Ali-Gherby we saw four men and a woman swimming across the Tigris, each of whom was supported, while performing this feat, by an inflated skin, placed under the waist. This is evidently a very ancient way of crossing the Rivers Tigris and Euphrates. Thus Layard, in his very interesting and instructive work on Nineveh and its remains, in describing a bas-relief which he found, says as follows:—"On each of the four adjoining slabs were two bas-reliefs separated by a band of inscriptions. The upper, on the first slab, represented a castle built by the side of a river, or on an island. One tower is defended by

an armed man ; two others are occupied by females. Three warriors, probably escaping from the enemy, are swimming across the stream, two of them on inflated skins, in the mode practised to this day by the Arabs inhabiting the banks of the rivers of Assyria and Mesopotamia ; except that, in the bas-relief, the swimmers are pictured as retaining the aperture, through which the air is forced, in their mouths."

We had proceeded but a very short distance from Ali-Gherby, when the peace and harmony which prevailed on board, were, in some respects, interrupted by one of our fellow-voyagers, who was formerly a Lieutenant in the Turkish army. This officer, who, during the Crimean war, had greatly distinguished himself, had been obliged, owing to five severe wounds one of which he had received in the head, to withdraw from active service. Unfortunately for himself he had become an inveterate drunkard, and on our arrival at Ali-Gherby, the commandant of the garrison, recognising him as a former friend and companion in arms, gave to him, knowing his sad propensity, a bottle of brandy as a most acceptable gift. Of this spirit he drank so freely as to become intoxicated, and the disturbance which he consequently created, was for some time an intolerable nuisance. He was a fine looking fellow, and wore on his breast a medal which he had received from the Sultan for his distinguished services. No sooner had the disturbance caused by this drunken Turkish pensioner subsided, than an Arab, who had come on board the steamer at Ali-Gherby to say farewell to three or four friends, and who had neglected to leave the ship at the time appointed, begged that the steam-boat might be stopped with a view to his going ashore. This request was granted, but as there was no boat at hand, and as the commander of the steamer did not offer to lower one of the ship's boats, the Arab deliberately took off his clothes, and binding them to the top of his head, glided into the river, and swam towards its banks.

On the morning of the following day we arrived at Kut-Al-Amarah, which is also a small town on the banks of the Tigris, and the centre of a district which, at the time of our

visit, was being decimated by the plague. On landing we entered a barrack, consisting of mud walls, and in which were quartered a few Turkish soldiers of the line. Ascending a tower by which the grand entrance of the barrack is surmounted, we suddenly found ourselves in the presence of two dignified Turkish officials, who were very courteous in their deportment towards us. They were seated on an ottoman which stood at the head of the room, while on carpets, which stretched along the base of each of the side walls of the room, nine Arabian sheiks of commanding appearance were squatting. The Turkish officials were engaged in a very earnest conversation with these sheiks, each of whom was in full dress. It appeared from what we could afterwards learn, that certain members of the clans which these sheiks represented, had recently committed daring robberies, and that the officials were desirous, with the aid of the sheiks, to bring the offenders to justice. It was to us a singularly imposing scene. The sheiks looked as wild as the desert over which it is their custom to roam. As we rose to take leave, the Turkish officials interposed, and said that we could not be permitted to depart until we had partaken of coffee with them. Several cups of this beverage were then brought into the room, and of which, with the usual salutations, the officials, sheiks, and ourselves partook. In the stables of a kahn, or caravanserai, adjoining the barrack, we saw the horses of the sheiks. They were noble looking steeds, being of the Kohlam breed, or "ancient pedigree." The bazaar of Kut-Al-Amarah, which is in the form of an arcade, is very small, and as we were walking leisurely through it, we met several armed Arabs, who, we were told, were the retainers of the sheiks to whom we have just referred. When retracing our steps from the extreme end of the bazaar, we saw two Arabian youths fighting. Pushing our way through the crowd by which the youthful combatants were surrounded, we not only stopped the contest, but also reconciled the pugilists. Having visited two small and indifferent looking coffee-houses, in each of which several Arabs were drinking coffee and smoking narghilies, we

returned to our steamship, and at once proceeded to the ruined city, of Ctesiphon. On our way thither, we called at a place which is named the Asses' Ears. As we were approaching the pier, several Turkish soldiers gave us to understand that as we were unclean, having so recently passed through the plague-stricken districts of Kut-A!-Amarah, we could not, on any account, be permitted to land. To this remonstrance, however, we gave no heed, and at once proceeded to debark. Seven or eight women, who were filling skin bottles with water from the Tigris, on seeing us land, became so alarmed lest we should impart the plague to all around, that they precipitately fled from our presence.

On our arrival at Ctesiphon, we immediately repaired to the great ruin called Tek-Kesra, or the Arch of Chosroes, the lofty summit of which can be seen at a distance of several miles. Our way thither led us over an extensive plain, from which a crop of barley had recently been reaped, and amidst the stubble several partridges were in search of gleanings. This vast and imposing arch, which is one hundred and twenty feet high, and has a span in proportion to its altitude, is said to have been erected more than a thousand years before Christ. Though it has fallen into decay its outer face is still very perfect. The walls on each of its sides are two hundred and fifty feet in length, and are apportioned into four or five stories of pilasters and small arches. The bricks of which it is built are very hard, and of a yellowish colour. Moreover, each brick is nearly a foot square, and three inches thick. This haughty pile of architectural grandeur is, apparently, the only remaining vestige of once mighty Ctesiphon. "Sic transit gloria mundi." Under the cool shade of the arch, at the time of our visit, several nomadic Arabs, with their horses and asses, were sheltering themselves from the powerful heat of a meridian sun. It was their intention to proceed to Baghdat, for the purpose of selling ghee, several packages of which commodity they had then in their possession. Beyond the arch many sheep were grazing.

Having thoroughly examined and admired this magnificent

monument of a past age, we strolled to a neighbouring domed sepulchre, in which rest the remains of a Mohammedan, who was Mahomet's barber, and who bore the name of Suliman-Pak-el-Pharessy. The sarcophagus contained in this mausoleum is constructed of stones, elaborately carved, and encircled by a palisade of wood. The whole building stands in the centre of an extensive plot of ground, and owing to the high walls by which it is enclosed, resembles a fortification. Within this enclosure two or three palm trees raise their lofty heads, and though they afford no shade from the sun, yet it is a relief to the eye to have, amidst the general barrenness which prevails, a few green leaves upon which to gaze. As we were entering the sepulchre, we observed several nomadic Arabs who were sheltering themselves under its cloisters, from the great heat of the day, while their horses and asses were wandering about the courtyard, in search, we supposed, of provender and water. On examining the sarcophagus we noticed that to the palisade of wood by which it is surrounded, several pieces of cord were attached, and upon making inquiries as to the meaning of so singular a custom, we were told that the cords in question had, in some instances, been placed in the position in which we saw them by wives who were anxious to become mothers, and, in others, by persons who were desirous to avert impending calamities. As we were in the act of withdrawing from the sepulchre, a very aged Mohammedan entered, and kissed the sarcophagus with very great devotion. But this is not the only large Mohammedan tomb in close proximity to the great arch at Ctesiphon. There is another, indeed, in which rest the remains of a distinguished follower of Mahomet, who was named Hudey-that-el-Yamany-Wa-Akhulla-el-Ansary. But, however, as it is very similar, in many respects, to the one which we have just described, there is no need for us to enter into any details in regard to it.

In Smith's Dictionary of Greek and Roman Geography we find the following remarks respecting Ctesiphon :—"A large city, the origin of which is uncertain, is first mentioned by Polybius (V. 45) in his narrative of the war between Antiochus

he Great and Molo. Ammianus Marcellinus (13 G) attributes its foundation to a Parthian ruler named Vardanes or Varanes, but history has not recorded who he was or at what period he lived. It is certain, however, that it was not a place of great consequence till the Parthian Empire was firmly established. It rose on the decay of Seleucia as that city had risen on the fall of Babylon; and Ammianus may be right in attributing to the Parthian Pacorsis, the son of Orodes, the magnificence for which it became celebrated. (Strabo, XI. 32.) Ctesiphon, as the residence of the Parthian Kings, who lived there at that season owing to the mildness of the climate, while they passed the summer at Hyrcania and Ecbatana, the ancient and more illustrious royal seat, long remained a place of considerable importance, especially at the time of the restoration of the Persian Empire under the early Sassanian Kings. Tacitus calls it 'sedes imperii.' The population must have been large, as from it alone Severus carried off one hundred thousand prisoners. (Herodian iii.) It was a strong place still at Julian's invasion and in the time of Gallienus, for though Odenathus was able to ravage the country as far as Erusia, the walls of Ctesiphon were sufficiently strong to protect those who fled within. Amm. Marc. XXIV. 6. In more modern times the city of Ctesiphon has been identified with a place called by the Arabs, Al Madain (the two cities). Strabo says that Ctesiphon was only a suburb of Seleucia, built by Parthian Kings to relieve Seleucia from their court and an army of Scythians, where they passed their winter, their summer being passed in Hyrcania or Ecbatana. Hoefer goes on to say, quoting from Ives, who conjectures that Tek-Kesra was built by Alexander the Great,—“It appears to me more rational to admit that this building, of which the architecture is evidently Roman, was built by some Roman Emperor, perhaps by Trajan. The name *Kesra*, which signifies rather Cæsar than Chosroes, seems to indicate this.”

Re-embarking we went from Ctesiphon to Seleucia for the purpose of inspecting the remains of that once proud and



flourishing city, where we arrived at noon. Mounting horses, which had been sent from Baghdad on the preceding day, to await our arrival, we entered upon our explorations, and during a ride of some hours, saw several vestiges of this ancient city. They consisted chiefly of the ruins of walls, which, despite their being covered with sand, we were able to trace to a very considerable distance. This ruined city, standing on the west bank of the Tigris, was built, according to Pliny, by Seleucus Nicator in the form of an eagle with outstretched wings. It quickly surpassed in wealth and power the city of Babylon, and its inhabitants at one period of its history, numbered six hundred thousand souls. It was destined, however, like other cities of a past age, to experience great reverses of fortune. Thus, at the time of Trajan's expedition to the east, it was burnt by the Romans, and was, at a later period, again set on fire by the same people, in obedience to the commands of Cassius, the general of Lucius Verus. Subsequently, it fell, having suffered great trials, under the conquering sword of Severus. After its capture by the last-named Roman, it began to decline very rapidly in many respects, and was, at length, deserted by all its inhabitants. Thus Julian, at the time of his expedition to the east, is said to have found the whole country around Seleucia an extensive marsh, which was so well stocked with game of various kinds as to afford his soldiers all the pleasures of the chase.

On our return from exploring the ruins of this old and once prosperous city we entered, for the purpose of obtaining a little rest for ourselves and horses, an establishment in which several expert workmen were engaged in making saltpetre for the service of the Turkish Government. We were kindly received by an old Turkish soldier who was in charge of the institution. While we were resting in this place a man entered holding in one of his hands three large fishes and in the other a trident. It was with this weapon that he had speared in the Tigris the fishes which he carried.

Being very hungry and having nothing to eat, we suggested to this man that he should sell us one of the fish—a

suggestion to which he readily agreed. On becoming possessed of the fish, however, we were told that, owing to the afternoon being far advanced, it was imperatively necessary for us to remount our horses without any further delay, and to hasten towards Babylon. These instructions were no sooner given than obeyed, and our dragoman taking charge of the fish, promised to cook it for us on our arrival at the first Arab encampment.

We now began to move on with our faces towards Babylon. Our astonishment, however, was indescribably great when the old Turkish soldier, whom we have already mentioned, called out that we could not possibly proceed by the direct road to Babylon, as it was, in many parts, inundated by the overflowings of the Euphrates, and that we must, consequently, direct our course through the deserts. This was, indeed, most painful intelligence to us weary travellers, the direct way to Babylon being very short, and the indirect way very long. Moreover, our dragoman not knowing the way by the deserts, it became necessary for us to obtain the assistance of another guide. But where were we to find such a person? was the question which we now asked. The old soldier assured us, in reply, that at a neighbouring encampment of nomadic Arabs, we should have no difficulty in meeting with an efficient escort. To this place, therefore, we directed our steps, and on our arrival engaged, without loss of time, the services of a man, who gave the most unmistakable evidence of his being a true descendant of Ishmael. While this wild-looking individual was preparing his Arab steed, and making other arrangements for the journey, we were seated under one of the canvas tents of the encampment. The tents to which we refer, are called *nyamas*, from the shelter they afford, and *beet al shaar*, or houses of hair, from the webs of goats' hair of which they are made. Owing to the thinness of this covering, they afforded but little protection to us from the scorching rays of the sun, and we were, therefore, unable to obtain that rest by day so necessary to those who have to travel by night.

Whilst sitting in the tent, we saw two or three women who were engaged in broiling slices of fish over a fire of wood, and we begged of them to be so kind as to receive, in exchange for the portions of fish which they were cooking, the large fish which, only an hour before, we had bought at the saltpetre manufactory. They readily assented, and thus an opportunity was afforded us of dining before we resumed our journey. In addition to the fried fish, these women supplied us with barley-cakes and bowls of butter-milk. All being now ready, we remounted our horses and went on our way, led by our guide, who, owing to a sabre which was girded to his side, and a gun slung over his shoulders, looked a veritable freebooter. On our way we passed over a plain which, at one time, was a portion of the now ruined city of Seleucia, and which was literally swarming with partridges. Indeed, so numerous were these birds, that they were rising from their coverts at almost every step which our horses took.

Towards nine o'clock, P.M., we drew near to an Arabian encampment, and so loudly and angrily did the sheep dogs bark that all the inhabitants came out to ascertain the cause. They were evidently much surprised at seeing us, and naturally inquired in which direction it was our intention to proceed. On being told that we were on our way to Babylon, they said we had not followed the direct road through the desert, and that, therefore, it would be better for us to pass the night in one of their tents, and to proceed on the following day under the guidance of one of their clan by the right road to the great city. We now, of course, lost all faith in the guide who had brought us thus far. But as it was out of the question for us to accept this kind invitation, the heat of the sun rendering it utterly impossible for us to travel by day, we very courteously declined it, and at the same time begged that instructions as to the right road might be given to our very inefficient guide. The moon, too, was shining so brightly at the time, that we were anxious to avail ourselves of the light which she afforded. The bleating of the flocks

f sheep, also, which for safety had been brought within the precincts of the encampment, at the close of the day, were so loud that we felt we should get little or no rest. The necessary instructions, therefore, having been given to our guide, we proceeded on our way. We had not gone far from the encampment when we entered a jungle which, owing to the thickness of its shrubs, was almost impenetrable. At frequent intervals, too, we heard jackals calling one to the other. Nor should we have been at all surprised had a lion appeared on the scene, as such animals are occasionally seen not only in Babylonia, but also in Mesopotamia. In 1874, when the "City of London" was on her voyage from Basrah to Baghdad, Captain Cowley and one of his officers went, from the deck of the steamer, one lion and three lionesses, which were sporting themselves on the banks of the Tigris. The carcasses of these beasts were taken on board the steamer, and on two of the lionesses being skinned, it was discovered that one contained four young ones and the other two. Thus ten lions in all were destroyed on this occasion.

On emerging from the jungle we crossed a *parterre*, which was more or less luxuriant, and arrived at an Arab encampment, where we gladly partook of the good cheer—milk and lap-jack—which the inmates so generously offered us. Our selves and horses were strengthened by this rest, and we resumed our journey, which, owing to the brightness of the noon, we found no difficulty in pursuing.

At two o'clock A.M., not knowing where we were, it was proposed that we should sleep for a few hours in the desert. We, therefore, spread our blankets on the sand, but so numerous were mosquitoes and sand-flies that sleep was out of the question. Consequently, at three A.M., we arose, remounted our horses, and continued on our way through the desert. At this moment we were suffering greatly from thirst, but no refreshing stream, so far as we knew, was at hand. We had not, however, gone more than three miles from this point, when we heard the barking of dogs, and concluded, of course, that we were in the neighbourhood of an

encampment. We despatched, therefore, our mounted guide in search of it, who returned in a short time, but with a supply of water so dirty and stinking that it was with difficulty we drank even a small quantity of it. As the day began to dawn, we saw fifteen gazelles scampering over the desert. These graceful animals, alarmed probably at the sound of our horses' hoofs, were hastening to their lair at full speed. When the sun had risen our guide, on riding to the top of a sandhill, descried the wide-spreading waters of the River Euphrates. This fact filled us with delight, and, being almost overcome with thirst, we galloped towards the river, rendered vast by the accumulation of waters, which it had so recently received from the mountains, with the speed of a Jehu. On reaching the river, we and our horses drank *ad libitum* of its refreshing streams. So wearied and parched was one of our horses by its journey thus far through the desert, that it suddenly plunged into the river, and fain would have rolled head-over-heels in the flowing waters. Indeed, it was with difficulty that it was restrained from taking this step by its strong-armed rider. Proceeding still further on our journey, we observed some rising ground, which was covered with stunted shrubs of a light green colour, towards which, as a suitable place to pasture, not less, perhaps, than five thousand camels were directing their course with measured steps. On seeing these camels we greatly rejoiced, feeling assured that an encampment, in which we could obtain a little rest for our wearied bodies, must be very near. This conjecture was not unfounded, for we saw almost immediately afterwards a large encampment, which was at a distance of two miles from us. Quickening our pace we very soon gained the door of the sheik's tent, who, upon being informed of our arrival, came to the entrance of the tent, and in a truly hospitable manner, begged us to alight from our horses, and to honour his desert home with our presence. At the moment of our arrival, the sheik was entertaining a number of his retainers, each of whom was well-dressed, and armed with a scimitar and a dagger. These men, who looked very warlike,

were drinking very strong draughts of coffee, from small cups. On entering the tent, we were heartily welcomed by all its inmates with whom we met; and no sooner had the retainers left, than we were invited to partake of a breakfast, which consisted of rice boiled with ghee, barley cakes, butter-milk, and coffee. Though hungry and faint, we partook very sparingly of this repast. The coffee, however, which was very strong, and served in small cups, greatly refreshed us. Of this beverage, which, owing to its strength, is so thick and black as to resemble ink, the Arabs of the desert drink large quantities. So invigorating are its effects as to enable these nomades, when on a march through the desert, to go without substantial food, if need be, for a period of twenty-four hours.

The heat of the sun had now become so great as to cause us to feel very unwell, and on mentioning this circumstance to the sheik he became still more attentive to us, and sought by every means in his power to make our sojourn in his tent as comfortable as it was possible. As the awning, which covered the tent, was very thin, extra coverings were, at our request, spread over it. Despite these precautions, however, so great was the heat of the sun on attaining meridian, that we were afraid of an attack of heat apoplexy; and in order to avert such a calamity, spent several hours in applying cold-water bandages to our head. The sheik, who was evidently greatly interested in our welfare, several times expressed a desire to accompany us to Babylon. We steadfastly refused, however, to yield to any such proposition, as we considered it would entail upon him a great deal of inconvenience and trouble. But towards the close of the afternoon, so earnestly did he beg to be permitted to accompany us, that we concluded, by instinct as it were, that there were dangers at hand from which he was desirous to shield us, and we assented, therefore, to his oft-repeated proposition. We were now summoned to a dinner, which consisted of boiled rice, washed venison, barley cakes, and butter-milk. As the venison and rice smelled strongly of ghee, we were unable to partake

of them, and had, consequently, to strengthen ourselves for a night's journey through the desert, by copious draughts of butter-milk. As the sun was setting, we strolled as far as a small ravine, in order to ascertain the fate of the carcase of a cow, which, but a few hours before, we had seen three or four men dragging in that direction. We discovered that it was being voraciously torn into pieces by several dogs belonging to the encampment. Near to the mangled remains of the cow, there lay the well-picked skeleton of a camel. We thus learned that the dogs of Arab encampments are not unusually fed upon the carcases of animals which die in camp, whether they be camels, cows, sheep, goats, horses, or asses.

Our horses being now ready, we were called upon to remount, a command which we cheerfully obeyed, and in three minutes from the time it had been given, we were once more directing our course towards Babylon. The sheik, our kind host, riding on his own noble Arabian mare, led the way. He wore his best robes on the occasion, and having by his side a long scimitar, in his girdle a dagger, and over his shoulder a very long lance, he looked most warlike. As we were leaving the encampment we met the herd of camels, to which we have already referred, returning from their pasture. This drove of camels, as seen by twilight, was one of the most extraordinary sights which we have ever seen, and the singular impression which it made on our minds, we shall not readily forget. In the course of half an hour from the time of our leaving the encampment, we had once more entered upon what seemed to be an interminable desert. Our thirst again became very great, and our longings for water were more intense than we can well describe. The whole day we had been without water, as the filthy stuff which they presented to us at the encampment was undrinkable. Moreover, the milk by which we were regaled, was scarcely a substitute for a pure and refreshing draught of water. At midnight, however, we observed the waters of the Euphrates reposing under the rays of a brightly shining moon. A shout of exultation arose, and galloping towards the river we drew

copious draughts from the mighty stream. Having thus refreshed ourselves we resumed our march, and we had not ridden a great distance from this point when the sheik became greatly alarmed for our safety. For four Bedouins, who had alighted from their horses, and who had stretched themselves at full length on the ground, directed the muzzles of their muskets towards us, and called upon us, in a most peremptory manner, to halt and surrender. The sheik, who had in the meantime placed himself between the robbers and ourselves, now addressed them in a very authoritative manner, and upon his being recognized by them, they tendered to him a most abject apology for the rude manner in which they had accosted us, and courteously begged of us to proceed on our way. Thus, with the sheik still as our leader, we moved onwards. These men, who were Bedouins, or highwaymen of the desert, would, doubtless, have robbed us of our all had not the sheik, with whom they were acquainted, been one of our party.

The Syrian Christian, our dragoman, who spoke Arabic fluently, now rode by our side and explained to us the nature of the conversation, which had just taken place between the sheik and the robbers. He also felt assured, in consequence of the event which had just occurred, that it was with the view of protecting us from these men, the sheik had resolved to accompany us to Babylon. A similar opinion we also entertained. For it is a well-known fact that if an Arab receive travellers into his tent, and offer them hospitality, he will protect them to the utmost of his power from all dangers.

At two A.M., the sheik, finding that we could not possibly reach the encampment towards which we were directing our steps, until the following day, proposed that we should alight from our horses and sleep in the desert. As we were greatly fatigued both in mind and body, we gladly acceded to this proposition, and at once proceeded to make the necessary arrangements. This work, which consisted in tethering our horses, and spreading rugs on which to rest, was speedily accomplished, and no sooner had we laid down than we fell



fast asleep. Our rest, however, was not of long continuance, as at four A.M. we were awoke by the sheik, and told to hasten on our journey. This we did, and after a ride of four or five hours reached the encampment in which it was the sheik's intention we should spend the day. The welcome which we received, on alighting from our horses, at the hands of the elders of the encampment, was most hearty, and in order to revive our drooping spirits cups of strong coffee were immediately supplied to us. In due time, too, a breakfast of boiled rice, milk, and barley cakes was spread before us. At four P.M. we were again in the saddle, and directing our course along a road, which was so rough and rugged as to beggar description. As our pace was necessarily very slow, we soon discovered that it would be impossible for us to reach Babylon that night, and as the sun was now sinking beneath the horizon we deemed it advisable to hasten to an encampment, which we saw in the distance, to pass the night.

The sheik, under whose escort we were travelling, was evidently a true descendant of Ishmael, in feeling that, usually, each man's hand was against his fellow, and he therefore approached this encampment with great trepidation. Indeed he inquired if we had arms with us, as it might be necessary, he added, on arriving at the encampment towards which we were directing our steps, to use such weapons in self-defence. When we replied in the negative, he evidently regarded us, for a few moments, either as great simpletons, or as men who had formed a much higher opinion of human nature in general, than he had succeeded in doing. He then called upon the whole party to form a phalanx, and in that manner to approach the encampment. This order was obeyed, and on reaching the tents the sheik begged for our party a night's shelter, a request which was granted, but in a most ungracious manner. The elders of the encampment, too, received us with feelings of great distrust, and asked our dragoman if we were eaters of pork. We know not what answer was given to this question by our Syrian dragoman, but, as we were not forthwith ejected from the encampment,

we conclude that he replied in the negative. Having partaken of milk and barley cake we retired to rest, but as no tent had been allotted to us by our ungracious host, we were constrained to sleep in the open air. No sooner had we stretched ourselves upon the ground than all the elders of the encampment assembled in a tent, which was in close proximity to us, and, seating themselves on ottomans, talked, drank coffee, and smoked tobacco until midnight. The moon was shining very brightly at the time, and we had, as we lay on our blanket, a full view of this interesting coffee-party.

There can be little doubt that our unexpected arrival at their home in the desert, formed the subject matter of their conversation. At the early hour of three o'clock on the following morning we arose, and remounting our horses moved towards Babylon, which, we were told, was at a distance of twelve English miles. The only object of interest which we passed by the way, was a domed tomb standing in the centre of a grove of date trees. This sepulchre contained, we were informed, the remains of a distinguished Mohammedan, who had planted the date trees in the midst of which his tomb stands, and to whom the garden at one time belonged. After a ride of two or three hours, and as the sun was rising, we reached the mouldering walls of the ancient city of Babylon. By the aid of Colonel Chesney's work, entitled "A Narrative of the Euphrates Expedition," we were enabled to clearly trace the four quarters of this once great but now desolate city. They are named respectively Amram, the Kasr, the Mujellebé, and Heimar. The last-mentioned quarter consists now of a collection of ruins, such as vast mounds of mouldering walls. Amram is known by a large quadrangular mount, while in the Kasr stood the temple of Baal, or as others contend, the palace of Babylon's Kings. Here dilapidated houses and portions of walls are, at this distant period, observable, "and will," says Colonel Chesney, "continue to endure for ages to come, being constructed of the finest yellow bricks united by a peculiarly durable kind of cement." On the ground a lion, in sculpture of granite, is also to be seen.

At the time of our visit, however, it was becoming more or less covered with sand which drifts from the closely adjoining mounds. The Euphrates flows past the Kasr, and as its banks are here fringed with long rows of date palms, it presents a very imposing appearance. As we gazed upon the scene before us we thought of the captivity of the Jews, and of the cruel treatment which befell King Zedekiah, who was bound with fetters of brass, and carried (his sons having first been slain before him, and his eyes having then been put out), a captive to Babylon. We were, also, while gazing on the Euphrates, forcibly reminded of the 137th Psalm, which represents the captive Israelites as having sung as follows:—"By the waters of Babylon we sat down and wept when we remembered thee, O Sion. As for our harps we hanged them up upon the trees that are therein. For they that led us away captive required of us then a song and melody in our heaviness; sing us one of the songs of Sion," &c., &c. Before taking leave of Kasr we ought to observe that there are persons who assert that it was the site of the hanging gardens of Semiramis; and they further affirm that a cedar tree, which is now growing there, is a last remnant of the once famous gardens in question. The Euphrates, which flowed through the city, was spanned at this point, by an ornamental bridge.

From the Kasr we went to the Mujellebé, which, according to Colonel Chesney, was Babel. This vast mound of brickwork, which is in point of altitude one hundred and eighty feet, is in the form of an oblong. Of its four sides, two are each two hundred yards long, while of the remaining two sides, one is one hundred and eighty yards in length, and the other one hundred and thirty. On attaining the summit of this vast mound our attention was directed to two pits or shafts of brickwork, the descent into which is effected by stone staircases or steps. Colonel Chesney observes that one of these pits, namely, that which is near to the northern side of the mound, "is well known as the Lions' Den." A great part of one of the walls of this pit has now been removed,

so that its form is not so well defined as it was when visited by Colonel Chesney in 1836-37. That portion of the prophecy of Isaiah, which foretold the destruction of Babylon, has been altogether accomplished. "And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."—Isaiah, chap. xiii, ver. 19—21. Thus Babylon, which was once called eternal Babylon, is now a city of the past. It is said to have been founded B.C. 2,000, but as to the personage by whom it was established, great uncertainty prevails. Some writers assert that it was built by Ninus; others, by Belus; and, again, others, by Semiramis. It is on record that its walls, which were sixty miles in circumference, and approached by one hundred brazen gates, were one hundred and fifty feet in height, and twenty feet in breadth, and that two million labourers were employed in their construction. Babylon had, perhaps, attained its greatest prosperity B.C. 630. At this period, however, it fell before the conquering forces of Chaldea. It was afterwards a possession of the Persians. It then fell into the hands of the Osmands, and subsequently passed from them to the Tartars. In A.D. 1637 it again came to the Osmands, by whom it has been held up to this time. As we were going from Babylon to Hillah, we noticed several traces of ancient canals, which had been constructed by the Babylonians for purposes of irrigation. These watercourses are now in a very neglected state, and it is, perhaps, to this circumstance that the destructive overflowings of the Euphrates may be attributed. Our road to Hillah lay, in the first instance, over an open sandy plain, and then through a long line of date groves, each of which was enclosed by a mud wall. After a ride of five or six miles, we arrived at Hillah, and on entering its gates found ourselves in a well-covered bazaar, through which we rode to the banks

of the Euphrates. Here this river is spanned by a bridge of boats which, at the time of our visit, was so old and rickety that we were almost afraid to pass over it. Having, at length, reached the opposite side of the river in safety, we entered the main street of Hillah, and proceeded to the residence of a Jewish merchant, Mr. Yusif Daniel, with whom we were to stay. From this gentleman we received a very hearty welcome, and much kind attention. Having seen the reception rooms, which we were to occupy, we returned to the courtyard of the house in order to take leave of the venerable sheik under whose care and protection we had so recently travelled. To this noble Arab we felt that we could not sufficiently express our gratitude for the disinterested kindness which he had shown us, and, as he left us, we remarked that he might in truth be denominated a "good Samaritan." We also observed to those who stood around us, that we were now in a position to endorse the words of that great traveller in Eastern lands, the Rev. Dr. Wolff—words which are to the following effect:—"The Arabian is \* \* \* sober, faithful in his attachment, brave, and hospitable. This last-named virtue is not in the Arab the effect of artificial politeness or for the sake of amusement, as is often the case with Europeans; but it is produced by an internal state of the heart, and from this virtue of hospitality all the duties and requirements of humanity are deduced. It produces in him an almost chivalrous valour in the protection of the stranger who has entrusted himself to his fidelity; and it is an evidence of the nobleness of his soul, that he can appreciate the confidence placed in him. A certain sentiment of honour born with the Arab inspires him with a feeling that it is a sacred duty to sacrifice even his life for the person to whom he has promised his protection."

Having rested for two or three hours, we went forth to explore the town of Hillah, and quickly learned that the majority of the houses of which it consists are built of bricks, brought from the ruins of Babylon. The outer walls of these houses are coated with buff-coloured cement or mud, which

parts to them a staring appearance. The ground-floor rooms have no windows which look towards the streets, nor do the upper rooms, in this respect, much better, the windows, with which they are provided, being very small, and enclosed either with lattice-work or bars of iron. The doorways, too, by which these houses are entered, are very low, and the doors themselves so heavy and thick as to resemble the gates of fortifications or prisons, rather than the doors of dwelling-houses. On entering the door you descend by steps into the court-yard of the house, which is generally three or four feet below the level of the street. This court-yard presents, usually, a very cheerful aspect. It is in the form of a parallelogram, and on each of its four sides are rooms for the accommodation of servants, and one large *surdab*—that is a brick or stone-roofed cellar—in which, during the great heat of summer, members of the family spend much of their time.

In the houses of the gentry, the *surdabs* are furnished with ottomans and couches, and, in short, with every article of furniture, which is regarded as necessary to Eastern ease and comfort. The upper rooms of the dwelling open on to a verandah, which is well paved with square clay slabs, and fenced by wooden palisades of a green colour. The roofs of these houses are in the form of large flat terraces, which are enclosed, in some instances, by walls, and in others, by palisades of wood. These terraces "are highly convenient," says Rae Wilson, "for a variety of purposes. They afford a retreat when plague and pestilence rage, so as to exclude all intercourse; and, in the event of any commotion arising, they still afford a place of safety as of old, according to the language of the prophet. \* \* \* \* Further, they are used by the inmates for walking on, conversation, enjoying the pure air, the pleasant prospects afforded by many around; and used as such in ancient times by the Kings of Israel. (1 Sam., x; 2 Sam., xi). They are also useful in the operations of washing and drying clothes, and in hot weather preferred to all other situations as cool to repose on during night, where beds are laid down and 'booths' set up." The house in

which we stayed during our sojourn at Hillah, was one of the highest buildings which the city contained, and the heat being very great at the time, we were obliged to sleep on the terrace.

Arising at an early hour on the morning of our first day's visit, and looking over the parapet of the terrace, we actually saw, as far as the eye could reach, Hillah asleep. On every terrace, and in almost every court-yard, we observed persons sleeping. It was one of the most extraordinary sights we had ever beheld. We afterwards learned that this act of curiosity, on our part, was a direct violation of Mohammedan law, and we were solemnly warned by our Jewish host on no account to repeat it.

The sun having at length arisen, and the inhabitants of the city having entered upon their duties, we forwarded to Government House a letter of introduction, which bore the address of his Excellency Shibley Pasha, Governor of the Province of Babylon. He replied that it would afford him pleasure to receive a visit from us at noon. We, therefore, at the hour appointed, repaired to Government House, where the Pasha accorded us a most courteous reception. Indeed, he expressed his regret that we had not taken up our quarters with him, and even begged permission to send for our luggage that he might yet have the gratification of receiving us as his guests. This gracious invitation we declined. He, however, insisted that we should dine with him each evening throughout our stay at Hillah. Finding that resistance was out of the question, and that it was but common courtesy on our part to accept his kind hospitality, we acquiesced. He now regaled us with sherbet and coffee, after which he allowed us to retire until half-past four o'clock, when we were to return to dine with him at half-past seven. At the time specified we went to Government House, and after the ordinary salutations had been exchanged, our host, the Pasha, requested us to accompany him to the terrace, there to await the arrival of other guests, and to enjoy, after the great heat of the day, the refreshing evening breeze. From the terrace

we had a fine view of the Euphrates, which, here, flows in close proximity to the Pasha's palace, and we were much amused on seeing many persons, both men and boys, bathing in its waters. Horses, too, in large numbers—including those which belong to the cavalry regiments in garrison—were brought, at the same time, to this river for watering, and not a few of them were ridden into the stream, and there washed.

The other guests having arrived and seated themselves with us on the terrace, servants brought trays on which were glasses of wine, and also meats and fruits, cut into very small pieces. These delicacies were presented to the guests, at intervals, not less than eight or ten times. The Pasha now begged of us to accompany him to the dining-room, where we found a sumptuous Turkish repast awaiting us, to which we were able to do full justice, despite the fact of our having partaken of the delicacies on the terrace. Our appetite indeed was almost ravenous, and no wonder, as during our travels in the desert, we had experienced so many deprivations. Our hospitable host was so kind as to say during dinner that whatever objects of interest we might wish to visit, either in Hillah or its neighbourhood, he would further our views to the utmost of his power, and that for our comfort and safety, he would provide us with a mounted escort. On learning, therefore, that it was our intention to proceed on the following morning, at the very early hour of half-past one o'clock, to Birs Nimroud, he immediately sent for a sergeant to whom he gave the following commands:—"On the morrow, at half-past one o'clock A.M., send six light dragoons to the residence of this gentleman, with directions that they are to escort him to Birs Nimroud, and woe betide both you and them if mischief befall him by the way."

Having spent a very pleasant evening with the Pasha, we returned to our quarters, in order to obtain a few hours' sleep on the terrace, before the approach of the time appointed for our start. Of rest, however, we obtained none, owing to a Mohammedan, who, standing on the terrace of a



neighbouring dwelling-house, was reciting, at the very top of his voice, an account of the persecutions and sufferings of Hoossein and Hessein. Recitations of this nature are not unfrequently given throughout the night, by fanatical followers of the great false prophet, with the view of arousing the devotional feelings of their co-religionists, occupying neighbouring houses; and it sometimes happens that all, who hear such recitals, become so excited as not only to arise from their beds, but also to shed tears, and to beat upon their breasts, as an evidence of their anguish of mind.

At one o'clock A.M. we were called by a Jewish servant, who told us that six Turkish dragoons had arrived with commands from the Pasha, to escort us to the ruins of Bir Nimroud. Having arisen and partaken of a cup of coffee, we mounted our Arab steed, and quickly followed our escort. The moon was shining very brightly, and the narrow streets of Hillah, as seen by her rays, had indeed a very quaint appearance. In turning sharply round the corner of one of these streets, we very nearly rode over three sleeping camels. At intervals, too, on our way through these thoroughfares, the sound of the hoofs of our horses aroused from slumber men who had retired to rest in the open air, and who, as seen by the light of the moon, had the appearance of houseless vagrants. No sooner had we passed the gates of Hillah, and entered the open plain of Shinar, than ten or thirteen jackals, which were evidently disturbed by our nocturnal rambles, gave vent to a hideous and long protracted howl, and then disappeared. At this moment our Chinese servant fell from his horse, and "injured," as he said, "a few of his bones." This accident was caused by the girths of his saddle giving way. Two of the light dragoons quickly came to his rescue, and gladly rendered him every assistance. Moreover, they abused, in very round terms, the groom, who was present, for his carelessness in not having saddled the horse properly. We had not ridden more than two miles from this point, when we met three men, one of whom was mounted, driving a herd of buffaloes towards Hillah. Whether they were

nomades in search of pasture land, or on their way to the cattle-market of Hillah, did not clearly appear. The buffaloes, however, which formed the herd in question, were evidently, as seen by the light of the moon, fat and well-liking. At a short distance beyond the place where we met with the buffaloes, we heard the barking of dogs, and felt sure that we were drawing near to an Arab encampment. This was the case, and in less than ten minutes we were in front of the tents, which were literally surrounded by cattle, sheep, and goats, together with a few horses and asses. After a ride of three hours, we reached the ruins of Birs Nimroud, which are, perhaps, not more than eight miles from Hillah. In our case, however, the distance proved much greater, as we were obliged, owing to the overflowings of the Euphrates, to diverge from the direct road. On alighting from our horses we ascended the mound of Birs Nimroud, which resembles an oblong, and consists of fine kiln-baked bricks. Its circumference at the base is about 2,286 feet, while its altitude is not more than 200 feet.

No sooner had we reached the summit of this vast mound of brickwork than the sun began to rise in all his splendour, and to impart, by his approaching rays, to the whole expanse of the surrounding heavens, a most brilliant lustre. At this moment seven jackals, which were at the base of the mound, howled piteously, as if disturbed by our visit, and then hastened to their lairs. On seeing these animals we congratulated ourselves that they were jackals rather than lions, as Sir R. Porter states that on the occasion of his visit to this mound, three lions were basking on its heights, and that, scarcely frightened by the shouts and gestures of his Arabian attendants, they only gradually and slowly descended into the plain. The presence of the jackals very forcibly reminded us of the words of the prophet, in which he sets forth the fact, that "jackals shall howl in their palaces, and wild hounds in their pleasant places." The sun now shone with great brilliancy, and illuminated, as if for our gratification, the ancient but dilapidated tower by which the summit

of Birs Nimroud is crowned. This ruin, which is regarded by some writers as the remains of the famous Tower of Babel, and by others as a fragmentary wall of the temple of Baal, is, doubtless, an internal part of a vast tower, erected ages ago for some purpose or other. It consists of a wall 28 feet long and 35 feet high, and the bricks of which it is constructed, are of a yellowish colour, and upon many of them are impressions of cuneiform characters. They are made to adhere, the one to the other, by a cement, each layer of which is very thin, but so adhesive as to render the separation of the bricks an almost impossible labour. Our attention was directed to some singularly dark and apparently petrified blocks lying on the ground, and close to the base of the wall which we have just described. We examined them very carefully, and were surprised on ascertaining that they were formed of bricks. The bricks, however, of which they consist have been so greatly affected by fire—in all probability by lightning—as to have lost their former nature and character. As Baillie Fraser very justly observes in his excellent work, entitled "*Travels in Koordistan and Mesopotamia*," "Even the texture and division between brick and brick have been so much obliterated as to be often undiscernible, and the whole has been converted into a solid mass of the hardest, and with the exception of a few air bubbles here and there, the closest texture conceivable. I know of no rock so tough and hard."

As we stood on the top of Birs Nimroud and directed our eyes over the Plain of Shinar, we could see, some by the aid of eye-glasses, and others by natural sight, Kerbela, a town which is so famous for its sacred Mohammedan mosques and sepulchres, and to which place, in consequence, many devotees make pilgrimages. Thus, during our subsequent stay at Baghdad, a Mohammedan prince arrived there from India, with the intention of proceeding on a pilgrimage to Kerbela. This prince, we understood, had sustained, but a few months before, a severe family bereavement, and concluding that a pilgrimage to the sacred tombs at Kerbela would prove a

source of greater consolation to him in his affliction, than any other plans which had been suggested, he resolved to go here. On his arrival at Baghdad, he called at the British Consistency (where we were staying), to pay his respects to L.B.M. Consul-General. On the occasion of this visit, he was accompanied by six or seven mounted equerries.

The sepulchres at Kerbela which are regarded as preeminently sacred, are those in which rest the remains of Icossein and Abbas, who were grandsons of Mahomet. Owing to the great sanctity which these and other tombs impart to Kerbela, Persians and Turkish Arabians of wealth convey their dead thither for interment. And it is not unusual to meet, when travelling along the roads which conduct to Kerbela, camels each of which is laden with coffins containing corpses.

Still standing on the top of Birz Nimroud, we directed our eyes towards Kufa, which place we clearly discerned. It is at Kufa that the remains of the prophet Ezekiel rest, and in consequence, at stated seasons of the year, many Jews go here on pilgrimages. On leaving Birz Nimroud, we ascended a neighbouring mound of brickwork, the summit of which is crowned by a dirty and most insignificant-looking mosque, and in which, at the time of our visit, several swallows were busily engaged in building their nests. Beneath this mosque there is a surdab or crypt, which is the resort of wckals. The mound upon which this mosque stands is evidently as ancient as that which is styled Birz Nimroud. The circumstance, however, which in the estimation of some travellers renders it especially interesting, is the fact that it has been described as the site of the furnace in which the three Hebrew youths, Shadrach, Meshach, and Abednego, were cast for refusing to worship the golden image, which Nebuchadnezzar, King of Babylon, had set up in the plain of Dura. As it was now time for us to return to Hillah, we descended the mound and rode towards the city in question. We had not proceeded more than a mile on our journey, when two wckal appeared on the desert scene, and not knowing, appa-

rently, in what direction to turn, they preceded our cavalcade for a distance of three miles. Eventually finding a place of concealment amidst some camel-thorns—a shrub with which the deserts of Turkish Arabia are at intervals bestudded—they disappeared from view. This unexpected pursuit of three jackals was to us a hunt without hounds. At this stage of our return towards Hillah, two of our escort of light dragoons galloped a short distance ahead of our party, and, to our great gratification, had a sham encounter on the open plain. Both horses and men performed their evolutions with much grace. Indeed we were quite at a loss to decide whether the dragoons, or the chargers on which they rode, were the most perfect in the knowledge and practice of their drill. Our way was now enlivened by large flocks of sheep and herds of goats. As these animals were not being driven, but rather led by the shepherds and herdsmen who had charge of them, we were reminded of that passage of sacred writ in which Christ describes the faithful shepherd in the following terms:—“When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice.” On arriving at a large Arabian encampment, we were presented with a bowl of butter-milk—a beverage which proved very palatable. As we were drawing near to the gates of Hillah, we observed some agricultural labourers, who were threshing grain. This labour they were accomplishing by means of a long string of oxen and asses. Over the grain, which was strewn upon the threshing-floor, these animals were being driven to and fro by the labourers. In conformity, we suppose, to the sacred precept, which declares that man shall “not muzzle the ox that treadeth out the corn,” these animals were not muzzled.

Shortly afterwards we passed a long train of camels which, with their burdens of merchandise, were wending their way to a distant mart. As we entered the city of Hillah, the six dragoons, who formed our escort, rested (as is customary when marching through a city) the butt-end of their muskets on their right thighs. On arriving in front of our quarters, they

halted, and on taking leave of us were evidently much pleased with the present which we gave to them as an acknowledgment of the kind services they had rendered us. Having breakfasted, we re-entered upon our explorations of the city of Hillah. The cavalry stables were the first places which we visited. In one of them, which was in the form of a parallelogram, we saw two hundred and sixty chargers. They were noble horses, and, in point of colour, not less than two hundred of them were grey. Near to this stable there was a large open square, which was furnished with immovable mangers. It was what is termed a night stable, that is, a place in which, throughout the summer months of the year, horses are stabled by night in consequence of the great heat. During the day they are, as a necessary shelter from the sun, kept in their covered stables. We went, in the next instance, to one of the public baths. In an inner room of this establishment—the heat of which was so great that we were almost suffocated, and the steam so dense that we could scarcely see from one side of the chamber to the other—two or three persons were being scrubbed or washed to perfection, by the bath-men. In a large outer room, which was furnished with well-cushioned ottomans, men in a state of half-dress, were smoking pipes and drinking coffee. These men, who had just come from the bath, and who were evidently soldiers, appeared to be in as high a state of cleanliness as it is in the power of hot water and soap to accomplish. In short, the greatly-refreshed appearance which they possessed, tempted some of our party to submit themselves to a similar process of washing. To the bazaar, which consists of covered streets, we now directed our steps. The shops (each of which is very small and about two feet and a-half above the level of the street in which it stands) have no windows. Thus a person, when engaged in making purchases, never enters the shop at which he has occasion to call, but stands, as it were, in the street, and there talks with the shopkeeper, who sits cross-legged on the floor, respecting the articles which he is desirous to buy. As is customary

in almost all Eastern towns, each branch of trade has its distinct and separate locality, to which, as a rule, it is restricted. Thus it is usual to see on each side of a certain street rows of shops in which the same commodity is exposed for sale. The shops of other streets, also, make a similar display of articles, which form another and distinct branch of industry.

We now visited a khan or hostelry called the "Pasha's Khan," which is approached by large folding-doors. It is two stories high, the upper rooms, which open on to a verandah, being set apart for the accommodation of travelling merchants, while the lower rooms are fitted up as shops. The tradesmen who occupy these shops are, in a great measure, supported by the travelling merchants, who find it convenient to lodge at the khan. Attached to this khan there is a small stable, which reminded us, in some respects, of the account given of the place in which our Saviour was born at Bethlehem: "And she brought forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." From this place we went to the principal Jewish synagogue, which is situated in a remote part of the town, and approached by narrow and tortuous streets. On entering this house of prayer we were much surprised to find it small, dirty, and dilapidated. In the centre of the nave there stands a high *daïs*, which is partly enclosed at the top by a palisade of wood, and it is here that the rabbi reads portions of the five books of Moses, at the time of public worship. In a recess, which was opened for our inspection, we saw five or six copies—each in the form of a scroll—of the five books of Moses. These copies of the Pentateuch, which were on parchment, were not printed, but written. Scrolls of this nature are sometimes presented to the mosques by families who have sustained a bereavement. Should there be in the afflicted family a calligraphist, the duty of writing the scroll devolves upon him, but that not being the case the services of a scribe are called into requisition. In the nave of the

agogue men assemble for prayer, while a small and ugly-looking gallery, enclosed by lattice work of wood, is apart for women. As we were leaving this place of worship, we were told by our dragoman that under the same roof, there was another Jewish synagogue. We, therefore, visited and found it, if possible, dirtier and much more dilapidated than the one which we have already described.

Mr. Samuel, whilst on a missionary tour which he made through the deserts of Arabia to Baghdad, visited Hillah, and was informed by the Jews whom he met there that the synagogue of that city was not only built on the spot where Nebuchadnezzar, King of Babylon, had set up the famous golden image, but that the building itself was actually paved with stones, bearing cuneiform characters, which had formerly constituted a part of Nebuchadnezzar's palace. They further remarked, adds Mr. Samuel, that their forefathers had purposely selected the stones on which the edict of Nebuchadnezzar had been inscribed that they might have the gratification of treading under foot the works of their cruel oppressors, and, at the same time, have ever before their minds the sin for which they had been brought into captivity.

As we were returning from these synagogues, we entered a large Turkish academy, in which a great many youths, from ten to fourteen years of age, were receiving instruction. The pupils were squatting on the floor, as is customary in Turkish schools, and but very few of them were applying closely to their studies. The schoolmaster, who was an aged man, and apparently poor, was at the time of our visit to the school engaged in making pens (which are simply reeds with sharp points), for some boys, who were about to give their attention to a writing lesson. The principal mosque of the city proved attractive to us. The minaret, however, which stands in the court-yard, is a high and graceful structure, with outer walls adorned with mosaics. At one end of the court-yard the mosque there is a large schoolroom, in which a number of well-dressed Mohammedan boys were committing their lessons to memory by reading them aloud. This method of



committing pages of instructive matter to memory is almost universally observed throughout the East.

A garden, which was well stocked with date trees, now attracted our attention, and finding an umbrageous corner, well furnished with chairs, we sat down and for some time discussed the merits of several objects of interest which we had had the pleasure of seeing in our recent travels. From this garden we repaired to our quarters, and thence to Government House, where we were to dine again with the Pasha. On arriving we were most courteously received by our distinguished host, who, after we had partaken of sherbet and coffee in the reception room, invited us to accompany him to the terrace. No sooner had we seated ourselves than the Pasha, who was looking towards the river, suddenly gave vent to repeated exclamations of joy and admiration. It appeared that, at this very moment, a little boy who was bathing in the Euphrates, having accidentally got beyond his depth, began to sink, and a Turkish woman who was passing at the time, hearing his cries for help, immediately threw aside the "sirn" or shawl by which her head and face were covered, and rushed into the river, and brought the boy, who was in the act of perishing, to land in safety. For a few moments nothing could exceed the delight of this brave old man, and turning round to the other guests, all of whom had now arrived, he spoke in praise of the woman for the heroism which she had just displayed.

After the other guests and ourselves had been fêted on the terrace in a manner precisely similar to that which we have elsewhere described, we were all requested by our host to accompany him to the dining-room. Amongst the guests invited to meet us this evening was an aged Turkish gentleman, a cousin of the Pasha, who, not only in regard to his personal appearance, but in respect also to his manners, was very singular. He had evidently never dined with Europeans, and was, therefore, quite at a loss to know the nature of the etiquette which was to be observed. This remark will be best illustrated by the following facts:—In partaking of

soup, a spoon being used, he found, of course, no difficulty. But when fish was placed before him, and he had to have recourse to a knife and fork, he most signally failed in the use of those articles. His fork falling from his hand to the ground, he received a sharp rebuke from the Pasha. Another fork was given to him, which quickly shared the fate of its predecessor, whereupon he received a second sharp rebuke from the Pasha. He now had recourse to his right hand, the method by which a Turk, when sitting at meat, raises food to his mouth. No sooner was this step taken, however, than he became, a third time, an object of the Pasha's displeasure, the latter observing, "How dare you, sir, eat food in such a manner, when sitting at meat with an English gentleman?" On receiving this rebuke the old gentleman again had recourse to his knife and fork, but, alas! with no greater success than on the former occasions, for his fork once more fell from his hands to the ground, and he was, consequently, a fourth time scolded by the Pasha. Nor was this the last rebuke which, owing to his inability to conform to European ceremonies when dining, he was to receive in our presence. For in a moment of apparent forgetfulness he again helped himself to food by means of his right hand, and for this repeated breach of etiquette, an anathema was pronounced upon him by our greatly-angered host. In a fit either of shame or passion, this frequently-censured guest now quickly rose from the table, and rushing impetuously from the dining-room, was no more seen by us until ten o'clock at night, when he returned and partook of a cup of coffee. Whilst we were sipping our coffee an alarm of fire was raised, and, almost immediately afterwards, we heard the footsteps of soldiers, who were hastening to the scene of the conflagration. To the same place, with the view of rendering aid, all the available soldiers and servants in attendance at Government House were despatched by the Pasha. The fire was speedily subdued, though not until the dwelling-house in which it originated, had been consumed. A messenger, who now arrived from the still smouldering ruins, informed the Pasha that the

fire was caused by the accidental ignition of a quantity of firewood, which, for the sake of convenience, had been stored in the surdab of the dwelling-house. The night being very dark, a lantern-bearer was deputed to escort us to our temporary home. The services of this attendant were very necessary, as the streets were not lighted by means either of gas, oil, or tallow. In front of all the Government buildings oil-lamps were burning through the night, but the streets were left to darkness. We were surprised to learn that robberies are of very rare occurrence, in this city.

As we were in the act of taking leave, the Pasha, hearing that it was our intention to proceed to Bagdad in the evening of the following day, gave orders that two light dragoons were to be "told off" to escort us to the city in question. On the morrow, at an early hour, when we were arranging the necessary preliminaries for our departure from Hillah, we received a visit from Dr. J. Deutsch, an Austrian physician in the service of the Turkish Government. During an interesting conversation with him, which extended over an hour, he informed us, in addition to many other items of intelligence, that Hillah was a most salubrious military station, there being at that time not more than thirty soldiers in hospital, and that of these invalids not one was suffering from a serious malady. Ophthalmia, said he, is the disease which most frequently prevails here. He invited us to lunch with him, an invitation which we gladly accepted. At the hour appointed, we repaired to his residence, and while partaking of the excellent meal which he had prepared for us, freely discussed many subjects with him. He was evidently well-versed in European politics and in the advanced philosophical and theological questions of the day, and took great delight in their discussion. He was tired of the Turkish service, and said that so soon as the term of his engagement had expired, he would return to his native land. The hour for our departure from Hillah, that is, half-past five o'clock P.M., having now arrived, we returned to our quarters, where we found all things in readiness. Mounting our steeds, we set

out towards Baghdad, preceded by two well-horsed dragoons. Our first stage, to the Khan Scandaria, led us once more through Babylon, and extended over a distance of sixteen miles, which we finished at half-past ten o'clock P.M. After partaking of supper, we retired to rest on the terrace, which is, in summer, the most comfortable place the khan affords.

And here we ought, perhaps, to digress with the view of describing the peculiar nature of the khans which are stationed at intervals along the road, which conducts the traveller through the desert from Hillah to Baghdad. They are all in the form either of parallelograms or squares, and greatly resemble either castles or fortresses, and are approached by large folding doors. In the centre of the quadrangle of each khan, there is erected a large square daïs, six or seven feet high. On each side wall of this daïs several ring-bolts of iron are arranged, to which, in the summer months of the year, when it is so hot as to render it impossible for man or beast to sleep by night under cover, the horses, mules, and asses of the travellers, lodging in the khan, are made fast. On the top of the daïs, the traveller having spread his bed, seeks repose. The neighing of the horses, however, and the braying of the asses, not to speak of the loud barking of the many pariah dogs by which the khans are generally infested, render sleep very uncertain. On each of the four sides of the quadrangle of the khan, there is a broad passage, which, owing to the thick walls by which it is enclosed, and the arched ceiling by which it is covered, resembles the cloister of a monastery, or the crypt of an ancient church. The roofs of these cloisters are laid out in the form of terraces, and being enclosed by castellated walls, would form excellent ramparts, in case of an attack on the part of a nomadic tribe of Arabs. On the side of the inner wall of each of these cloisters there are, at frequent intervals, and at an elevation of four or five feet from the ground, deep and arched recesses of stone which, during the cold months of winter, answer the purpose of beds for the weary travellers, while the cloisters, the floors being covered with straw, form

excellent stables for the horses and asses. But even in the summer months of the year, recourse is had to these cloisters both on the part of men and quadrupeds, during the great heat of the day. The question, which now arises is the following:—Why have these khans been constructed so as to resemble fortifications, in almost all respects? They were erected under the auspices of the Turkish Government, and are intended, in fact, to be used as barracks for troops, in case of an uprising on the part of the various Arab tribes occupying the desert. Thus they afford most excellent accommodation, both for cavalry and infantry regiments. But let us once more take up the theme of our travels, and observe that at half-past two o'clock A.M., we were again on our horses, and proceeding at a quiet pace by the light of the moon, towards Bir-Zanus, which is situated sixteen miles from Khan Scandaria. The distance, however, which we traversed on our journey from the latter to the former place, greatly exceeded sixteen miles. This was owing to the direct route being inundated, at intervals, by the overflowing waters of the Euphrates, and thus we were twice obliged to direct our course through trackless portions of the desert, and experienced on each of these occasions, the greatest difficulty in rejoining the direct road. In our peregrinations through one of these out-of-the-way corners of the desert, we disturbed a large number of jackals, just as the sun was rising. These cunning animals howled at us as if we were intruders, and then disappeared amongst camel-thorns, which, at this spot, were growing in great abundance. The presence of these wild animals made us conclude that an Arab encampment, with its inseparable concomitants of flocks and herds, was not far distant, and in this conjecture we were right, for, on ascending a sand mound by which the desert was here intersected, we saw the tents of the Arabs. Arriving at this encampment, we were refreshed by draughts of butter-milk, which the sheik handed to us with a right good will. At length we reached Bir-Zanus, and, being much fatigued with our night's ride, rejoiced not a little as we entered the khan.

Our stay here, however, was of very short duration, as, throughout the next stage, there were several deep streams (caused by the overflowings of the Euphrates), for us to ford, and in order to do so without any risk to ourselves, it was absolutely necessary, despite the great heat of the sun, to travel by day. Having covered our head and shoulders with shawls as a protection against the sun, we re-entered upon our journey, and at noon arrived at a large khan, the gates of which we found closed, and no one residing within. The closely adjacent village, too, was deserted, for as we wandered through its streets in search of a cup of cold water to quench our thirst, we could not discern a trace of life of any kind; all the inhabitants, owing, it appears, to that dreadful scourge, the plague, having fled elsewhere for refuge. At a short distance from the khan, we discovered a large tank, but as it was perfectly dry, it failed to afford us the wherewithal to cool our parched lips. This tank was formed under the ground, and resembled a large cellar; it was approached by a descent of several steps—a staircase, in short, similar to those by which underground cellars in England are entered.

After a short rest at this place, which, by some of our party, was termed the "city of the plague," and by others the "city of the dead," we resumed our march. When we had arrived at a distance of six or seven miles from this scene of desolation, we descried the high walls of another khan, at which we resolved to pass the night, but our disappointment was great when, on drawing nearer, we discovered that it was actually standing in the very midst of the floods, and that access to it, in consequence, was out of the question. In the neighbourhood of this insulated khan there was a village, which, on closer inspection, we discovered had been more or less destroyed by the prevailing floods. All the villagers had, of course, fled, except three or four men, who, now that the waters had, in some measure, abated, were endeavouring to save a few articles of furniture, chiefly benches, with which, we supposed, the coffee-house of the village had been furnished. Moving onwards, a broad stream interposed,

and for a time threatened to arrest all further progress on our part. No sooner, however, had this difficulty been safely overcome, than a second stream, which it was also necessary for us to ford, presented itself to view, and as it was flowing at a very rapid rate, and was apparently very deep, we were quite at a loss to know at which point to ford it with safety. While we were doubting, a Turkish peasant, who had seen us from an eminence, kindly came to our rescue, and piloted us over a stream which, without his directing care, might have proved dangerous to ourselves and horses; for, despite his instructions, one of our party was so unfortunate as to plunge, when half-way over the stream, into a tolerably deep pool. Let it suffice to say, that the greater part of the afternoon was spent by us in fording tributary streams of the Euphrates. The sun had now set, and it was necessary for us to ride a few miles further in order to find, if possible, a place in which to pass the night. At ten o'clock P.M. a khan was reached, and right glad were we to avail ourselves of the simple hospitality which it had at command. Boiled milk and barley-cake formed our supper, and the roof of a stone terrace was our bed for the night. Our rest, however, was very short; for at half-past two o'clock A.M. we were called up by the dragoman, and, in the course of a few minutes from that time, were again on our weary march towards Baghdad. And here, too, the wide-spreading waters of the Euphrates once more compelled us to diverge from the direct path. We rode, therefore—fortunately at the time of this ride the moon was shining very brightly—over a very rough and swampy desert, stretching from the banks of the Euphrates to those of the Tigris. On reaching the banks of the last-mentioned river, the sun was rising, and revealed to us, at no great distance, a large Arab encampment, to which we quickly rode, hoping to obtain from the hospitable Arabs a breakfast of butter-milk and cake. The Arabs, the inhabitants of the encampment, were just awakening from their slumbers, and on seeing us, very gladly supplied us with such cheer as it was in their power to bestow. We now pursued our way towards

Graia, a village which stands on the Baghdad banks of the Tigris. As the heat was most oppressive, our ride to-day proved very irksome, both to ourselves and horses. Indeed, so fatigued did some members of our party become, that it was deemed advisable to take shelter in an Arab's tent until the sun had passed meridian. A humble tent of this nature being nigh at hand, we had recourse to it, and never, perhaps, did we receive a more hearty welcome than that which was extended to us on this occasion. They gladly regaled us with the best milk which their dairy contained, and in short adopted every available plan to make us comfortable. At three o'clock P.M., we resumed our hot march along the banks of the Tigris, towards Graia, and had frequent opportunities afforded us of seeing the method by which not only Turks and Arabs, but also Persians, draw water, for purposes of irrigation, from rivers and wells. It is as follows:—A large and lofty frame of wood, resembling a schoolboy's swing, is erected on a wooden platform, which is so placed as to overhang the banks of the river. To the under part of the transverse beam of this machine two pulleys, the groove of each of which supports a very long rope, are firmly attached. To the end of that portion of each rope, which is suspended above the river, a bucket is made fast, and on being lowered into the river and filled with water, is raised to the level of the wooden platform on which the machine stands, by means of an ox or a horse, yoked to the other end of each rope. The buckets, on reaching the level of the platform, are tilted over by agricultural labourers, that their contents may be conveyed, by means of artificial watercourses, to the lands which require irrigation. Of the two buckets, the one is being emptied while the other is being filled. We were indeed glad to reach the ferry, which conducts the traveller across the Tigris to Graia, as we hoped to find there a shelter from the sun, which was still very powerful. For our safe conveyance over the river, two gufas quickly arrived. The horses and servants were the first to embark, and it was with no ordinary degree of astonishment—our experience of



gufas being at the time very limited—that we saw the horses bounding, one after the other, from the jetty not into a large horseferry-boat, which, for the accommodation of horses and cattle, are common on all Asiatic rivers, but into a gufa—a vessel which we have elsewhere described as resembling a large circular tub, or basket. One horse, however—a grey Arab stallion—persistently refused to enter the gufa, and there was, therefore, no alternative for us to adopt but to make him swim from one bank of the Tigris to the other. This feat he quickly accomplished under the guidance of his groom. On reaching Graia, we entered a large garden, in order to obtain rest for our weary body, and shelter from the scorching rays of the sun. As we were crossing the threshold of this garden, we were met by three or four Mohammedan women, who, with much trepidation, told us that as their husbands, the gardeners, were from home, we could not, on any account, be permitted to remain. We expostulated with these fair creatures for a few minutes, but apparently without any success, as they continued with great persistency to insist on our leaving the premises. Feeling, however, that we were quite unequal to pursue our journey until the sun had set, we again appealed to the compassionate feelings of these women, and ceased not to do so, until they had consented to allot us a room in which to wash and obtain a little rest. In due course of time, we resumed our journey towards Baghdad, which city was not more than five miles from this point. On our way thither, we passed a tract of land, which is infested by wild pigs. Hunting these animals during the winter months is a source of great amusement to the English, who reside at Baghdad; and it is indeed desirable that these wild pigs should not be suffered to multiply to any great extent, as they occasionally prove destructive to human life. Thus, only a few hours before we crossed this plain, a wild boar had attacked and killed one man and wounded three others.

As we entered the gates of Baghdad—for it is a walled city—our memory brought back to us the Arabian tales, and

as we rode through its dimly lighted streets, on our way to Colonel Nixon's residence, where we were to spend a few days, we remembered the fact that the same streets had, centuries ago, been traversed by the famous Haroun-al-Raschid, "incognito." This city, the capital of Assyria, and situated on the banks of the Tigris, at a distance of five hundred miles above the Persian Gulf, was for five centuries the residence of the Abasside caliphs. It has, throughout the course of ages, experienced great vicissitudes of fortune. Two of the most momentous events which, according to history, have befallen it, are its siege and capture, in the first instance, by Halaku, and, in the second, by Tamerlane. At the former of these sieges, which took place A.D. 1257, three hundred thousand persons are said to have been massacred in cold blood, and at the close of the latter siege, which occurred A.D. 1400, Tamerlane is reported to have formed beyond the walls two pyramidal mounds, containing the heads of ninety thousand of the leading citizens, whom his troops had slaughtered. Baghdad reached the zenith of its influence and prosperity during the caliphate of Haroun-al-Raschid, and the caliphates of that prince's more immediate successors. The power of these rulers was eventually curtailed by the Seljak princes, and thus a way was prepared, as it were, for the onward march of the myriads of Tartary. In the course of time, A.D. 1534, when a possession of Persia, it fell beneath the victorious sword of Suliman, the first Sultan of Turkey. During the reign of Shah Abbas the Great it again became a part of the Persian kingdom, and continued as such until 1638, when Murad the Fourth, who commanded the Turkish forces in person, laid siege to it and took it. Since the last-mentioned date it has remained in the hands of the Turks. Their possession of it, however, has, since the days of Murad, been disputed on two occasions. In the early part of the 18th century, Nadir Shah strenuously endeavoured to make it once more a possession of Persia, while, in the early part of the present century, Mahomed Ali Mirza, Prince of Kerman-shah, made a similar unsuccessful attempt.

The streets of the city—we speak not here of its bazaars—are, as is the case with all Eastern cities, very narrow. Nor are they remarkable for their cleanliness. The houses, like those of Busreh and Hillah, have no windows opening on to the streets, so far as the lower stories are concerned. Nor are the upper stories well provided in this respect. There are, however, as a rule, two or three small windows and one large one—the latter like a pent-house, overhanging the street—in the upper story of each house, but they are, in not a few instances, so well secured, either by lattice work of hard wood or bars of iron, as to have the appearance of fortifications. This resemblance is rendered, if possible, still more perfect by the heavy doors with which each house is closed. Dwellings of this kind give a gloomy appearance to the streets which they form. The internal arrangements of such houses, however, are very comfortable. There is generally a large quadrangle, on which the lower rooms of the house abut, while the upper chambers open on to a verandah, which is paved with clay slabs and enclosed by wooden palisades. The roofs of the upper rooms form broad terraces, which, in some instances, are enclosed by walls, and in others, by railings. As the heat of Baghdad is almost unendurable during the summer months of the year, the inhabitants are obliged to pass the nights on the terraces of their houses, which become, therefore, during this season of the year, neither more nor less than vast dormitories. A wall divides that portion of the terrace, which is occupied by the female members of the family, from that which is occupied by the males. Surdabs, also (of which we have given an account in our description of Hillah), are regarded as necessary appendages to all houses in this city. The old bazaar, which covers several acres of land, consists of one main covered street or arcade, with several other similar, though smaller, arcades crossing it at right angles. The new bazaar, which is a most creditable structure, has a roof of brickwork, which is so gracefully arched as to resemble the ceiling of a crypt. Each of these arcades is set apart for the accommodation of particular tradesmen. Thus in one there

are drapers ; in another, grocers ; and in a third, shoemakers, &c., &c. The city and its suburbs, the latter being on the opposite bank of the river, are connected by a very dilapidated bridge of boats. The boats forming this structure are moored head to stream, and are linked to each other by chains and planks. It is a highway for horsemen and pedestrians only, carriages in Baghdah, with one exception, not being in requisition. The Tigris, which at this point is broad, is an ornament, and of great service, to the city which stands on its banks.

We observed that horses, mules, and asses were brought down each night to this river for watering, and that it was also much resorted to by men and boys for bathing. Many water carriers, too, came to its streams, and filled huge skin bottles with water, which they then placed on asses, and took into the city. Women in groups of three or four also came here to replenish their water jars, which they carried picturesquely on their heads. During the first week we spent at Baghdad, one of these women having waded too far into the river, was swept away by the current ; her three companions went to her rescue, but unfortunately both she and they met with a watery grave.

Having rested a day or two, we entered, with anticipations of great pleasure, on our explorations of this ancient and classical city. The objects of interest to which we gave our attention in the first instance were the Christian churches. The Roman Catholic Church of S. Joseph was the first on our line of march. It is served by French priests, and one of them, a most intelligent man, volunteered to be our guide. In the paved court-yard which surrounds this church we observed a flag-stone, on which was recorded the following inscription :—

D. O. M.

—  
HIC JACET

VIR NOBILIS AC PRÆCLARVS  
PETRVS ALEXND. Â COUPERIE

BABYL. EPISC. ET FRANC. REGIS  
 CONSVL  
 OBIT BAGDADI XXVII APR. MDCCCXXLI

---

HVNC LAPID. POS. IN EJVS MEMO.  
 F. BARO, AVEIMARS  
 FRANC. CONSVL GENERALIS BAGDADI  
 XV DECEMB. MDCCCXXLI.

On expressing our astonishment to the priest at finding this memorial and grave of the late bishop in such a place, he replied that at the time of this prelate's death, the Christians had no cemetery in Baghdad. There is a school for boys, and one also for girls attached to this church. We then visited the Syrian Church of the Immaculate Conception, in which the only particular worth recording is the fact that the font, which is of stone, is made in the form of a cradle. We called upon the Greek archbishop, a man of learning and dignity, and we thought that he well became his elevated position. We had half-an-hour's conversation with him, and partook of sherbet and coffee which he had kindly provided for us. We afterwards paid a visit to the Armenian bishop, who accompanied us to the Church of the Holy Trinity. We noticed that in the neatly-paved area round this church several people lie buried. In one of the graves rest the remains of Dr. Ross, a physician, who died at Baghdad in 1849. The present church, which was built in 1852, has a school attached to it, in which boys and girls learn side by side. The Chaldean Church next claimed our attention. It is in the form of a parallelogram, and its roof consists of several domes supported by pillars. In the school belonging to this church the boys, whilst we were present, read aloud some lessons in Arabic and Chaldee, and they all joined in singing a Chaldean hymn. Here, too, we saw fifty French scholars, one of whom, about ten years old, conjugated Chaldean verbs in a surprisingly clever manner. The Chaldean priest upon whom we called received us with great kindness.

Having completed the tour of the Christian churches, we

proceeded to the Jewish school, which is a noble building, consisting of several class-rooms. It was built by the Sassoon family, and within its walls, Jewish children, and not a few Turkish boys, are well instructed in all branches of learning. The head-master, to whom we were introduced, had been trained in France, and seemed to us most efficient. In the course of our conversation with him, he told us that the city contained fourteen synagogues, one of which, called Sheik Eshall, is more especially resorted to by pilgrims, whilst another is the place to which Persian Jews only have recourse. We visited three of the principal synagogues, and in one we found several Jewish students studying the Talmud. As we were in the act of withdrawing an aged rabbi, with a long flowing white beard, called our attention to a relic which had been brought from Babylon. It was a stone erected in a perpendicular position, and on which there was a figure in relief. The rabbi observed to us with heartfelt satisfaction, that while this relic reminded them of the captivity of their ancestors, it, at the same time, assured them that they (the Jews) still remained, whilst their former oppressors (the Babylonians) had passed from the face of the earth. When we left this synagogue we proceeded to the mosque called "Seyed Sultan Ali." We were told that people on their marriage day have recourse to this mosque early in the morning to say their prayers. On our way thither we turned aside to visit the ancient khan called Ortula—a lofty building with a domed roof, and from the top of which we enjoyed a very fine view of Baghdad. And here we may observe that an amusing incident happened to us on paying a visit to a mosque to which an old minaret crumbling into decay, is attached. We were expressing a wish to ascend this tower to obtain a bird's-eye view of the city, when a Mohammedan, who was passing at the moment, accosted us in an angry voice, and said, "How can you wish to overlook Baghdad at this hour of the evening? Do you not know that the females are one and all now on the terraces of their houses in an unveiled state, for the purpose of pre-

paring their beds? You will surely agree with me that at such a time, and under such circumstances, it is indecent on the part of men to ascend the top of a minaret." After listening to these explanations we, of course, abandoned our intention, and hastened on to the mosque called Jami-el-Meidan, which has a large dome adorned with mosaics, and a graceful minaret also similarly decorated. Thence we proceeded to the mosque called Hassan Pasha, which also possesses a graceful and highly-adorned minaret. On our way to this mosque we met a public crier, who was advertising at, the very top of his voice, the loss of a female slave, and was offering a large pecuniary reward to any person who would give such information as might lead to her recovery. After this we visited the mosque styled "Ma-lo-haneh," which has two minarets worthy of observation.

On the following day we were present with H.B.M. Consul-General at the examination of the pupils of the native school of arts. We were the last to arrive, and on our approaching the building, the Turkish regimental band played, "Oh, dear, what can the matter be?" and, on our alighting from our horses, this air was changed for "God save the Queen." The pupils were examined in geography, reading, mathematics, and languages. They answered most cleverly some difficult mathematical problems which were given to them. Several articles made by the pupils were exhibited, such as steel bits for horses, screws, shoes, woven fabrics, &c. The Vice Pasha was present, also Omar Pasha, and several other Turkish officers. On leaving the school, we repaired to the fort and cavalry barracks. Entering the gates of the fort we observed a very large gun, standing on a dais, and which, we were told, had been taken in battle from the Persians by the Turks. On the gun there is an inscription, reading thus:—"On the service of Sultan Murad Khan, son of Sultan Ahmed Khan. Cast at the cannon-ball foundry called Ali Murad Khan, in the year 1047."

We next gave our attention to the cavalry horses, forming a most magnificent stud of about five hundred stallions.

Some of them were chestnut, and others grey in colour. At the time of our visit they were being led from the stables they had occupied during the day, to their summer-night quarters. The latter are large open spaces furnished with immovable mangers. As the horses were on their way to these stables two of them escaped from their keeper, and began to fight. They reared upon their hind legs, and with their fore legs and mouths entered upon a fierce struggle. It was one of the grandest displays of strength and grace which we ever witnessed. They were, at length, parted from one another by the united strength of four or five soldiers. Early the next morning we went with the Nawab, the ex-King of Oude, and Dr. Colvill to Kazemain, a Turkish town situated at a distance of three or four miles from Baghdad.

We crossed the river, on our way to the tramway station, in a six-oared boat, and on landing, entered the house of the Nawab Ahmed Ayal, a Persian prince, where we partook of coffee and sherbet. Our host ordered tea, but on being informed by his servants that it could not be ready before an hour's time, we decided not to wait, and hastened to the tramway station in order to proceed to Kazemain. We had no sooner, however, entered a tram-car when the Nawab's servants appeared, bearing a large silver tray upon which were arranged a silver tea service and beautiful porcelain cups and saucers. On our begging that the car might be detained to enable us to partake of the tea, our request was at once granted by our fellow-travellers, who were Arabs, Turks, and Africans. We could not refrain from observing, that had such an incident taken place in England, many bitter complaints would have been addressed to the editor of the "Times." The tramway line, which passes first over a vast plain and then through date-palm groves, was speedily traversed.

On our arrival at Kazemain we found saddle horses waiting for us and mounting them, rode with the Nawab to his residence. This house is very large, and about ninety ladies are



living in the zenana, relatives of the Nawab and pensioners on his bounty. We were escorted to the surdab, which was furnished with couches, chairs, punkas, and other articles of furniture, well calculated to promote a guest's comfort. The Nawab took his place on a couch at the head of the surdab, and received three or four visitors, who, having heard of his arrival, had come at once to pay their respects to him. At noon, luncheon was announced, and we took our seats at the table, the Nawab presiding. At the foot of the table, Abool-Fedel-Mirza, cousin of the reigning Shah of Persia, was seated. After luncheon, which was a repast well worthy of the dignity of an eastern prince, we adjourned to a neighbouring house in order to gain a view, from its lofty terrace, of a very sacred mosque, within the precincts of which no person but a Mohammedan is allowed to enter. In this mosque the remains of Moosa-Eben-Jaofar, a cousin and friend of Mahomet, are buried. It is adorned in front by a lofty portico, which is supported by pillars, while the main building is surmounted by two domes made of brick, and covered with thin plates of gold. At its four corners there is a short pinnacle similar in style to the domes. Graceful minarets stand at the corners of the compound in which the mosque is situated. They are inlaid with mosaic work, and are imposing in appearance. Near this mosque there are three other tombs; the first containing the remains of Moosa's eldest son; the second, the bones of his second son; and the third, the remains of the tutor of his sons. On the summit of these three tombs storks were building their nests at the time of our visit. These birds are regarded as sacred here, as in other eastern countries, and to them is applied the high-sounding title of Hajee, from the fact, that as they disappear from Turkish-Arabia during the winter months, it is supposed they go on a pilgrimage to the sacred cities of Mecca and Medina.

On our return to the Nawab's residence we remounted our horses and rode about half a mile across the plain to a suburban villa belonging to His Excellency, where it was

formerly his intention his remains should rest. We entered the house by the back entrance, and saw a model of a lion (evidently of English manufacture), which was placed above the doorway admitting us into the first courtyard. Our attention was also drawn to a granite statue standing above the doorway of the second yard, which is said to have been found among the ruins of ancient Babylon. From the terrace of this house we had a fine view of the ancient tower called Ager-Goff, or Ager-Kouf. It greatly resembles the tower at Birs Nimroud, and, at one time, was regarded by some travellers as the Tower of Babel. Owing to the overflowings of the Euphrates, it was impossible for us to approach nearer to it.

Mr. Baillie Fraser, in his excellent work called "Travels in Koordistan," &c., speaks of Ager-Kouf as follows:—"It is a very lofty building, constructed of raw bricks, like the rest of its class, but the quantity of fire-burned bricks scattered all around it prove clearly that at one time it must have had a *revêtement* of that material. Between the bricks there are layers of reeds, it is said at every seventh tier, but we saw them indifferently at the fifth, sixth, and seventh; and, instead, a single layer crossed: the reeds are in some places two inches thick, and so fresh are they, that the doctor, having pulled down a brick or two, and thus exposed a parcel of the reeds, his horse began to eat them just as if they had been straw. At present it presents the appearance of a tall amorphous mass, resting, as it were, upon an elevated base of the same material as itself; the layers of reeds, which protrude from between the bricks on all sides, giving to the profile a serrated aspect as it cuts the sky. There is a window, at least an opening, on the south side, about half way up, and a sort of hole that looks as if it would lead to something on the east. This last, however, is, I believe, nothing more important than a jackal's den; as for the other, it was entered with some difficulty by Captain Willock, I think, and Colonel Taylor's son, who found a small chamber, but the dust produced by an immense quantity of bat's dung under foot, and which they in vain attempted to clear away, pre-

vented any discoveries. Probably there were none to be made."

Dr. Ross remarked, "That this mass must have been square, and that the sides, as usual, fronted the cardinal points. I have little doubt that it was just such a building as the rest of their singular and lofty edifices—a temple for the religious worship of that time. The most singular and imposing thing about Ager-Kouf is its height, which must be very great. An Italian surveyor, who took the height of this and Birs, I understand, found Ager-Kouf the higher of the two, but I should doubt the truth of this."

We now rode back to the station, and proceeded on our return trip to Baghdad. One of our fellow-travellers, a Turk, was so prodigiously fat as to be almost a monster, and at a public show, in England, he would, we are sure, have been as great an attraction as Chang, the Chinese giant. Horses were awaiting us at the Baghdad tramway station, and mounting them, we rode to the tomb containing the remains of Zobeide. It is built of bricks, is in the form of a square, and surmounted by a spire. We ascended to the top of the tomb by a very dilapidated staircase, and enjoyed a fine view of the surrounding country. The waters of the Euphrates, swollen by its overflowing, were within a very short distance of the tomb, and in them seven or eight pelicans were searching for the finny prey which they so dearly love. Around this tomb several Mohammedans have been interred, following in this respect the inclination of the Prophet's disciples to bury their dead near to tombs which contain the remains of those who were illustrious upon earth. But who was Zobeide? is a question which may well be asked. She was the Queen of Haroun-al-Raschid, who was of all the Caliphs the noblest and the best. He was the second son of an illustrious father, and one in whom that father reposed the greatest confidence. During the caliphate of his father, and when the Byzantine throne was occupied by Irene and Constantine, Haroun marched an army of 95,000 Persians and Arabs from the banks of the Tigris to

the Thracian Bosphorus, and having taken possession of the heights of Scutari, he there pitched his camp. Irene discovering that her dominions were at the mercy of the conqueror, sued for peace, which she obtained, upon the condition that she should pay, to the Caliph at Baghdad, the annual tribute of 70,000 dinars of gold.

In five years after this successful war, A.D. 781, Haroun-al-Raschid ascended the throne of his fathers. His dominions extended from Africa on the one side, to India on the other. He became the ally of Charlemagne, who was as powerful in Europe as he himself was in Western Asia. He despatched, on one occasion, an embassy to Charlemagne, the members of which were enjoined to present to him in Haroun's name an elephant, a water clock, a tent, and the keys of the Holy Sepulchre, which gifts were cordially accepted by Charlemagne.

With the Emperor Nicephorus of Rome, Haroun appears not to have been on good terms, for in a despatch which he addressed to that sovereign he called him a "Roman dog." His court at Baghdad, which was renowned for its luxury, is said to have been the resort of savants. He performed not less than nine pilgrimages to Mecca, and upon him, as a sovereign of marked piety, the distinguished title of Al-Raschid, or the Just, was conferred. There is, however, one very dark stain upon his memory, and that is the cruel extirpation of the generous Barmesides. After a reign of twenty-three years he died. Near to Zobeide's tomb is that containing the bones of Sheik Mharoff; it is enclosed by a wall, and near it stands a short leaning minaret. But the tomb which interested us most in this neighbourhood, was one situated half a mile from that of Zobeide, and in which rest the remains of the high priest, Joshua. He is mentioned in the third chapter of Ezra, and again in the third chapter of Zechariah. This tomb is regarded by the Jews as one of great sanctity, and they resort to it as one worthy of a pilgrimage. After inspecting a portion of the wall of ancient Baghdad we passed through the very extensive corn market,

for which its western suburb is famous. The cereals were not enclosed in bags, but were piled up in heaps in brick granaries, the roofs of which were supported by well-formed arches of the same material. We were struck by the number of cattle yards we saw, in which many buffaloes and cows were being milked by men, and concluded that Baghdad could not complain of a scarcity of milk. When we had crossed the bridge of boats over the Tigris, we had some difficulty in directing our horses through the roofed bazaars, not so much from their being badly lighted, as from the number of pariah dogs which were sleeping on the ground. We were afraid lest our horses should trample some of them to death. In no city of the world can there be more of these pariah dogs than at Baghdad. They are, doubtless, excellent scavengers, and consume what would become very offensive and pestilential, if left in the streets. On our return to the Residency, we were grieved at hearing the loud wailings of a woman, who was sitting on the opposite bank of the river. Her father, it appeared, had been brutally murdered, and she continued to howl for him for two whole days. We visited a German gentleman who had been long resident at Baghdad, and who was there during the visitation of the plague in 1831. He told us that he closed his house and allowed no communication with the other inhabitants of the city, during the three months that the scourge lasted, and that consequently not one member of his family suffered from the pestilence. His neighbour, on the right hand, not using the same precautions, lost ten out of the thirteen members of his family. On the left hand side of this gentleman's house, a family consisted of fourteen persons when the plague broke out, and one only survived the sad visitation. In all 75,000 people perished. That part of Baghdad, which suffered most from the plague, is still in ruins, and likely to continue so for some time to come. But Baghdad's troubles did not end here, for in the following spring another calamity befell the devoted city. The river suddenly rose to an unusual height, overflowed its banks, and inundated the surrounding

country. The houses near the river were undermined and ruined, many lives were lost, and several skeletons were afterwards found in the gardens of these houses. A scarcity of provisions followed the inundation, and the inhabitants were threatened with famine. Everything was thrown out of its usual course, and the city became the melancholy abode of a diminished and saddened population. Many of the stalls in the bazaars were deserted, and trade was much injured. The mosques were left without their imaums, the Christian altars without their priests.

During our stay in Baghdad we had the honour of dining on several occasions with the Nawab Ek. Ub. Dowlah, ex-King of Oude. He complained to us of the great reverses of fortune which he had received at the hands of the British Government, and attributed his deposition from the throne of his fathers, to a misunderstanding of his rights on the part of the present powerful holders of India. He appeared, however, to be very cheerful, and to bear the wrongs which he had suffered with extraordinary patience. We met a Turkish gentleman at one of these dinners, who fills the combined offices of High Priest and Chief Justice at Baghdad, and who, in consequence of his high position, has his whiskers and beard stained red with henna.

The Nawab presented us with a silver cup, saying, 'Whenever you drink out of this cup, think of me.' We also paid a visit to Seyed Suliman Effendi, and were entertained by him at luncheon. He is the "Nekib" of Baghdad (this word "Nekib" signifies a lineal descendant of Mahomet), and has charge of all lands and funds by which mosques and Mohammedan tombs are endowed. During luncheon our host became very animated, and in a discussion which took place on European politics, warmly affirmed that the Czar would never rest until he had driven the Turks out of Europe, but "God forbid," he added, "that his wicked designs should ever be carried into effect." This remark is particularly noteworthy, as it was made at a time when the war, which is now disturbing the peace of Europe, was

not anticipated. An attempt was made, whilst we were at Baghdad, to depose this Nekib, on the ground that he was not a lineal descendant of Mahomet.\* His rival went to Constantinople to substantiate his claims, and returned to Baghdad with power to have the matter investigated. There were many witnesses to be called in favour of each candidate, and so high was party feeling running on the occasion, that fears were entertained lest a faction fight should take place. The matter was still undecided at the time of our departure from Baghdad. The Nekib gave us authority to visit the mosque in which his great ancestor, Skeik Abdel Khader, is buried. This Sheikh was the grandson of Ali, who married Fatima, the daughter of Mahomet. We saw many votaries in the act of kissing the tomb, some of whom had come all the way from India on a pilgrimage to it. So numerous are pilgrims from distant lands to this spot, that the courtyard of the mosque is enclosed on each side by apartments, which are especially set apart for the accommodation of these devotees.

Baghdad is famous for its breed of mules and asses, which are either dappled grey, brown, or white in colour. We observed that some of these white asses were made to resemble zebras, and others animals of the Tangu breed, by means of henna. They are full of vivacity, and distinctly show their descent from the wild asses of Persia, retaining the beauty of their ancestors, and, when properly trained, being docile and tractable in no common degree. We much coveted the possession of some of these beautiful animals. During our stay at Baghdad we did not escape from an attack of the curse of the city, the date boil, but fortunately in our case the boils did not come, as is too often the case, on the face, but on the calf of the leg. Nearly all the inhabitants are marked by this plague spot, and not a few of the fair faces which we saw had their beauty marred by this pestilential sore. Some physicians attribute this visitation to the effects of bad water, and others to the uncleanly state of the houses.

\* The holder of this office must be a descendant of Mahomet.

We ourselves are inclined to think it arises more from the latter than from the former cause. We left Baghdad after a month's sojourn, and started by night in a litter, as the days were so hot, en route to Aleppo. Our friends wished us to defer our departure until the following night, but fortunately we did not yield to their entreaties, as we learnt afterwards that the caravan which we should have joined, under those circumstances, was attacked and robbed the first stage from Baghdad. Our caravan assembled beyond the north gate of the city, and consisted, as is always the case, of men of various nations, and was about one hundred strong in number. It was under the command of four officers, one of whom, the caravanbachi or chief, has command over the rest; the second is absolute in the march; the duties of the third only begin when the caravan reaches a place of rest on the way; and the fourth has the disposition of every part of the corps, in case of an attack.

Whilst waiting beyond the gates of the city for the various members of the caravan to assemble, we had a very narrow escape, when stretched on the ground, from being bitten by a scorpion. These creatures abound in Baghdad and its neighbourhood, and are a source of terror to the inhabitants. Our first halt was at a khan situated at Jeddidey, which we reached the following morning, and where we remained until sunset. The keeper of the khan at the next stage, at Jeddider-y-tel-Ayhavat, where we arrived the following morning at one A.M., had locked the door of the khan, and had gone home, so we were obliged to sleep in front of the gates, until he returned. At sunset we left this place, and travelled on to Kara Tepey; where we found many travellers assembled in the khan. Thence we went to Kifri, where we were put into quarantine, in consequence of our having passed through the plague-stricken districts of Mesopotamia. This quarantine was most trying to us, as our tents were made of drill, so thin in texture as to prove no protection from the intense heat of the sun. A hot simoom was blowing upon us, and flies and sandflies tormented us beyond endurance. We



became ill of fever, and heat-apoplexy threatened us. There were Jews, Persians, Arabs, Turks, and Syrians in quarantine with us. Two hundred Turkish horse soldiers formed our guard; their grey horses were beautiful creatures. On the eleventh day of our quarantine, we were so ill that we were obliged to return to Baghdad, and to give up our intended journey to Aleppo. We considered this a fortunate circumstance afterwards, as it enabled us to visit many more countries than we had originally intended to do. We only remained four days at Baghdad on our return, though we were worn out and exhausted by our wretched experience of an Assyrian quarantine. Embarking in a large river steamer, we proceeded to Busreh, but in consequence of the low state of the water were frequently aground, and made slow progress. One of our fellow passengers shot at a jackal, which had come from the jungle to drink water from the river. We also saw a wild boar of great size, at which a shot was fired without effect, and so he scampered back unharmed to his retreat in the jungle.

We arrived at Busreh in three days' time, and took a passage, per steamship "Calcutta," for Bombay. We reached Bushire, in Persia, on the following day, and thence proceeded to Linga. Just before we arrived, a man had been walled up, by command of the Sheik, for stealing one of his horses. Victims to this form of capital punishment, die of starvation in the course of a few days. The laws of Persia are very Draconic. Thus it is customary to cut off the right hands of persons who have been convicted of theft, and it is not unusual to meet in Persian cities criminals who have been punished in this manner. From Linga we went to Bunder Abbas, where an Arab and his wife, our fellow-voyagers, debarked in order to bury the remains of their son, who had died on board that morning, in consequence of the intense heat of the atmosphere. The bereaved parents of this unfortunate youth, congratulated themselves that their child had died ere the ship in which we sailed had proceeded far from land, as the thoughts of a burial at sea were most painful to

them. On leaving Bunder Abbas we directed our course to Jask, a port of Beloochistan, which we "fetched" in due course of time. It is a most desolate place, consisting of sandy plains. We have reason, however, for stating that though barren and uninviting, so far as outward appearances are concerned, it is not devoid of hospitality, a most substantial welcome having been accorded to us by the Agent of the Telegraph Company, who has resided there for some time. Having spent a day at this place, which gives name to a cape in the Gulf of Ormus, we re-embarked and continued our voyage to Gwador, which is also a port of Beloochistan. The harbour of this last-named place is enclosed by high, sand-covered hills, which, when the sun shines upon them, are so red and glaring as to render gazing upon them a source of much pain to weak eyes. Gwador is occupied chiefly by fishermen, who salt the fish which they capture. As the cleansing of the fish, for this purpose, takes place on the shores of the bay, and as the entrails are left there—exposed to the scorching rays of the sun—the stench is almost unendurable.

No sooner had we entered the harbour of Gwador, than a ship-of-war, bearing the flag of the Imaum of Muscat, arrived. Inquiring the nature of the mission on which she had come, we were told that the Imaum, owing to a dread of treacherous designs entertained against him by his brother, had recently fled from his principality and sought refuge under the roof of the British Resident Councillor at Gwador and that the ship-of-war just arrived had brought not only this treasure—wealth and jewels—but also three or four ladies, who were members of his harem. It is satisfactory to know that this prince, under the good offices of Great Britain, was eventually restored to his throne and principality. On our way to Kurrachee, a sailor fell from the rigging of the ship into the sea, and on a cry of a man overboard being raised, a life-buoy was immediately thrown towards him, which he was so fortunate as to reach. A boat was now lowered and sent to his assistance, and on his return to

the ship he received several severe blows, instead of words of compassion, for his misadventure. Our stay at Kurrachee extended over four or five days, but as we have already written fully respecting the merits of that place, there is no need for us to give any further details in regard to it. The day following our departure from Kurrachee, a powerful-looking Arab, who was one of our fellow-voyagers, died of fever at two P.M. His corpse was at once enshrouded in a fabric of coarse texture, and in the evening at eight o'clock cast, into the depths of the sea. This ceremony was performed during the solemn tolling of the ship's bell, in the presence of the officers of the vessel, two Arabian friends of the deceased, and ourselves. The body on falling into the sea made a great splash, and as we were withdrawing from the scene, the Arabs exclaimed, "It is by God's decree that our friend has died."

In due time, we arrived at Bombay, where we remained twelve hours. Indeed, there was no necessity for us to prolong our stay at this port, as we had, a few months previously, thoroughly inspected all its institutions and other objects of interest. Embarking on the Peninsular and Oriental Company's steam-ship "Thibet," Commander Eastley, we proceeded to Aden, which port we safely reached after a pleasant voyage of eleven days. This place, which became a British possession in 1839, is a town and sea-port of Arabia Felix, and is situated, as it were, in a hollow on the eastern shore, and enclosed on all sides by high volcanic mountains. By means of a narrow isthmus of land, it is connected with the main land of Arabia. The cantonments, which are some distance from the landing-place, are approached by a road cut through this rock of igneous origin. This passage, which was formed by former possessors of Aden, has been considerably improved by the British, and is in itself an object of some interest. As Aden is a fortification formed, in a great measure, by nature, it may justly be regarded as the Gibraltar of the Red Sea. Having explored the various bastions, covered ways, ramparts, and towers of this eastern stronghold, our attention

was directed to several ancient tanks, the solid masonry of which we greatly admired. Each of these tanks contained many gallons of water for the service of the inhabitants. The supply of water, however, which they conjointly afford, having been declared inadequate to the demand, the Government have had recourse to the use of steam-condensers of sea-water.

As we were passing through the bazaars, we met with men of many nations. Thus, Turks, Jews, Arabs, Nubians, Abyssinians, Hindoos, and Europeans beset us at intervals. Many of the Arabs, whom we saw here, had red hair, and on making inquiries as to the cause of this singular custom, we were informed that certain Arabians of the coast esteem it highly becoming to have hair of this colour, and take pains to produce it by the application of a dye composed of lime and other ingredients. On rejoining our vessel, we were much amused at seeing a number of these red-headed men, who were diving in a most dexterous manner in search of small pieces of silver money, which some of our fellow-passengers were casting into the sea. These men, as swimmers and divers, surpassed, we thought, the Malays, whom we had seen similarly engaged during our stay at Singapore.

Our ship having weighed anchor, we steamed through the straits of Bab-el-Mandeb, and entered upon the navigation of the Red Sea. This vast sheet of water, which occupies, as it were, a deep rocky cavity, is one thousand one hundred and sixty miles in length, and its mean breadth about one hundred and twenty miles. In ages past the etymology of the name of this sea was a source of difficulty to sages, and even in our times it has caused a display of much learning on the part of philologists. There are some who have contended that the name was derived from the colour of the water, and others from the reflection of the sand-banks, and the neighbouring mountains. All, however, are now apparently agreed that the name is merely a Greek translation of the "sea of Edom,"—a Hebrew word denoting red.

Each succeeding night, as our vessel was moving rapidly onwards, we were much pleased with the luminous appearance or phosphorescent state of the waters of this sea. In the course of our widely-extended travels, we have had occasion to navigate many oceans, but never have we sailed over one so famous for its "sea-lights" as is this sea. After a run of a few hours we passed in close proximity the island of Perim, which, not many years ago, and under somewhat singular circumstances, became a dependency of the British Crown. It appears that the captain of a French frigate, which was riding at anchor in the harbour of Aden, received an invitation to dine with the British Resident at that port. Towards the close of the evening, the French captain becoming rather talkative and confidential, informed his host, the British Resident, that he was under orders to sail, shortly after midnight, to the island of Perim, with the view of taking possession of it in the name of his sovereign, Napoleon III.

The British Resident, however, knowing full well the importance of Perim in a political point of view, to any nation which might take possession of it, immediately resolved to forestall the French captain. Accordingly, leaving the room on a slight pretext for a few minutes, he wrote a despatch to the commander of an English gun-boat, which was fortunately in port at that time, ordering him to proceed without delay to Perim, and to take possession of it in the name of Her Majesty Queen Victoria. This order was no sooner received than it was obeyed, and on the arrival of the French frigate a few hours later, the indignation of the captain knew no bounds, when he saw the British ensign floating over the island and proclaiming it a British possession.

But to return to our subject. We afterwards passed the silent volcano of Teer, containing two or three craters in which sulphur abounds. The Elba mountains, which, owing to their height of five or six thousand feet, define clearly the Nubian coast, next came in sight. Eventually, we reached the promontory of Ras Mahommed, which separates the

Gulfs of Suez and Akabah, and from which point of our voyage we obtained a passing view of Mounts Sinai and Horeb. Having at length passed Tifarana Point, which is said to be the place where the children of Israel crossed the Red Sea when on their journey from Egypt to Canaan, we were not long in reaching Suez.

## CHAPTER XII.

## EGYPT.

Suez—Embarkation of Pilgrims for Mecca—Cemeteries—Wells of Moses—  
 Ismaila—Cairo—Mosque of Ghama-el-Banat—Mosque of Sultan Ghoree—  
 Mosque of Chief of the Dervishes—Mosque of Mahomet-Ali-Pasha—  
 Citadel—St. Joseph's Well—Mosque of Sultan Hasein—Mosque of El-  
 Refi—Large Square—Dutch Auction—Howling Dervishes at Mosques  
 Hillmeah—Mosque of St. Catherine—Mosque of St. Lazarus—Mosque  
 —Tombs of the Pashas—Tombs of the Caliphs—Gardens of Khedive—  
 Public Gardens—Gardens of Count Chicolani—Horse and Camel Fair—  
 Old Cairo—Church of Holy Virgin Mary—Church of Aboo-sa-fayre—  
 Church of St. George—Bazaars at Cairo—Village of El-Matareeyeh—  
 Sacred Tree and Well—Heliopolis—Prison—Museum—Processions—  
 Pyramids of Gizeh—Sphinx—Pyramid of Meydoun—Pyramids of Sakara  
 —Tomb of Sacred Bulls—Memphis—Alexandria—Pompey's Pillar—  
 Cleopatra's Needle, &c.

ON leaving the steamer at Suez we were not a little gratified to find ourselves in a country which, ages ago, took such a prominent part in the religious history of the East. It was in this kingdom that the Israelites passed their first captivity, entering it as a pastoral people, and leaving it as a land of slavery, with a full knowledge of its advanced civilisation. Egypt, the name by which it is most generally known, signifies the black country, an appellation this, which owes its origin to the colour of the alluvial mud of the Nile. In the sacred scriptures it is sometimes called the "land of Ham," and occasionally the "land of Mizraim." This country, which possesses a superficial area of eleven thousand square miles, divides itself into two large portions at the apex of the Delta. But as it is not so much our intention to enter into a geographical or historical description of Egypt as to record what we saw and did when travelling through certain of its districts, we shall at once pass on to say a few words, first of all, respecting the City of Suez. This town, which was founded

many centuries ago, and which retained, until the completion of the canal, a few vestiges of its antiquity, such as old walls and gates, has now all the appearance of a modern European city. Were it not for its past history, and for the fact that here, in our time, all vessels from the East enter the Suez Canal, it would be a place utterly devoid of interest. It possesses, however, three or four fine buildings, and its streets are kept in excellent order. We spent an hour one morning in watching the embarkation of a large number of Mohammedans, who were going on a pilgrimage to Mecca and Medina. These devotees were apparently of all ages and of all ranks and conditions in life. Several of them wore arms, and not a few had provided themselves with winding-sheets in case of death. We also witnessed the embarkation and departure of several companies of Egyptian troops for Abyssinia, with which country Egypt was then waging a somewhat unsuccessful war. Afterwards we visited three cemeteries, which are especially set apart for the interment of Europeans. Of these cemeteries the first is the property of the English, whilst the second belongs to the Latins, and the third to the Greeks.

From Suez we went to the Wells of Moses, which are not many miles distant from that city. Our journey thither was performed in part by boat, and in part by land. Thus we embarked at Suez in a native yacht, and, hoisting sail to a fair wind, were quickly driven through the waters towards a long and well-built stone pier, which is situated on the north-eastern shore of the Gulf of Suez. Landing at this point we mounted a donkey, which we had brought with us from Suez, and rode to the Wells of Moses. These wells, which are very small, are situated in a grove of date and acacia trees, and are scarcely deserving of a visit. On our return voyage, the winds and waves being contrary, we had great difficulty in making Suez Harbour. At midnight, however, we were so fortunate as to reach that point. The donkey, which we had taken with us on the expedition, becoming alarmed at the height of the waves, rolled about in a wonderful manner, and was the cause of our shipping a few heavy seas. Our visit to Suez



coming to an end we proceeded by rail to Ismaila. Our journey over the desert to this town, though performed by railway, was so slow and irksome as to contrast most unfavourably with a journey which we made across this same desert, many years ago, in a four-horse van. On arriving at Ismaila we found that it was a large place, and resembling, in all respects, an European city. It owes its existence in a great measure to the French, who were attracted thither in large numbers during the construction of the Suez Canal. In passing through its streets we saw several evidences of declining prosperity, and we were assured by those who were well informed on the subject that it was a city which, though young, had already passed the zenith of its wealth and influence. All the lands around it were fruitful to a degree, and evidently very well cultivated. From Ismaila we went by rail to Cairo. The pace at which we travelled was quite as slow as in the former case. Abundant opportunities, however, were thereby afforded us of seeing the rich lands through which, at intervals, the line of rail passes. On reaching Cairo we drove to Shepherd's Hotel, and, as the night was somewhat advanced, we retired to our room in pleasurable anticipation of the "sights" which awaited us on the morrow. Arising at an early hour we at once entered upon an exploration of this city, which, under the reign of the present Khedive, has been greatly modernised, and made to resemble an European capital. The mosque of Ghama-el-Banat, a sanctuary to which Egyptian ladies alone have recourse for worship, was the first place to which we directed our steps. Thence we proceeded to the mosque of Sultan Ghoree, within the walls of which rest the remains of the Sultan of that name, and thence we went to the mosque of the Chief of the Dervishes. We now drove to the citadel, and inspected the magnificent mosque of Mahomet-Ali-Pasha. This sacred edifice, which is formed of African marble, is certainly one of the most magnificent buildings we have as yet seen. The interior is especially imposing. Its lofty domes of polished marble, which are adorned with gilded cornices and encircled

by galleries, are very grand. Many of the pillars by which the various sections of the structure are supported are solid blocks of mottled marble. The pulpit in itself is an elaborate work. It is approached by a staircase of several steps, and is surmounted by a small domed pavilion, under which the preacher stands. The tomb of Mahomet-Ali-Pasha is situated in that corner of the building which is on the right hand of the principal entrance. At the time of our visit it was covered with a red pall. There is in front of this mosque a spacious quadrangle, the floor of which is paved with marble slabs, and in the centre of it there is a domed marble fountain at which votaries, ere they enter the mosque to pray, wash their hands and feet as an ablutionary rite. This same quadrangle is enclosed on three of its sides by a cloister, the roof of which is in the form of domes, and rests on lofty columns of marble, each column being a monolith.

On leaving this mosque and its spacious courtyard, our attention was directed to that part of the citadel where the Mameluke, mounted on his charger, took his famous leap, and was, together with his horse, dashed to pieces. The daring event to which we refer was on this wise. Mahomet-Ali, the Viceroy of Egypt, having positive reasons for believing that the Mamelukes had entered into a conspiracy with the Pasha of Acre, to depose and murder him, resolved to frustrate the plans of the conspirators, if possible. He was at the time in question busily engaged in equipping an army to proceed to Arabia, for the purpose of re-capturing the sacred cities of Mecca and Medina from the hands of the Wechabi—seceders from Islamism—who but a short time before had besieged and taken possession of them. All his military preparations being completed, he announced his intention to celebrate, by the observance of a grand festival, on the 1st of March, 1811, the occasion of solemnly investing his son, Tussun Pasha, with the authority of generalissimo of the expedition. The Mamelukes of Cairo were amongst the invited guests. Mounted on horseback, fully accoutred, and numbering eight hundred, they joined the vice-regal proces-

sion, which consisted of regiments of Turkish infantry and cavalry, and marched to the citadel, where the investiture was to take place. The infantry being at the head of the cavalcade, had reached the centre of the citadel, while the Mamelukes were passing a long and narrow way, enclosed on both sides by high walls, and guarded at each end by strong gates. At this moment, Mahomet-Ali, who had hitherto not disclosed his intentions to any one, gave imperative orders that the gate at each end of this narrow way was to be immediately closed. This command was promptly obeyed, and the Mamelukes being now prisoners, as it were, an order was given to the Turkish infantry to line the walls within which these brave men were confined, and to commence a heavy fire upon them.

The Mamelukes, restricted to this narrow space, where their bravery and skill in handling the scimitar were unavailing, and surrounded by an enemy superior in force, were soon compelled to surrender. One of the gates of the passage was then opened, and the Mamelukes, who had been thus treacherously captured, were dragged out, one by one, and decapitated. They met their ignominious fate with the most undaunted courage, grieving most of all that the treachery of their enemies had prevented them from giving another proof of that courage and skill in battle which the Turks had so frequently and so fatally experienced. It now remains for us to add that one of these Mamelukes, escaping from this general massacre, put spurs to his horse, and leaped headlong from the summit of the citadel into the street below. To the result of this desperate plunge we have already referred.

On entering the spacious courtyard of the citadel, we had the gratification of seeing a large number of Egyptian troops on parade. They had the appearance of French soldiers, and performed their evolutions with great precision. While this military review was proceeding, not less than three hundred peasants, wearing the costume of their country, were marched into the square, under a very strong guard of infantry. They

had the appearance of prisoners, being not only manacled, but bound in companies of six, by chains of iron. On reaching the centre of the square, they were called upon to halt, and no sooner had they obeyed this command than the soldiers who had charge of them formed themselves into a cordon around them. This step, which was of course adopted with the view of preventing an escape on the part of any of these men, seemed to us quite unnecessary, as the chains by which they were bound to each other rendered flight or desertion impossible. There were several women present, some of whom were the wives, and others the daughters of certain of these captives. They sobbed bitterly, and one of them, rushing wildly into the presence of a captive, who was evidently her husband, exclaimed, "Who will now give me food?" To this query the man replied, "God will provide what is needful." Upon making inquiries as to the meaning of this singular sight, we learned that the unfortunate men in question were peasants, who had been kidnapped by command of the Egyptian Government, in order to serve in the army.

We ought to observe that in addition to this captive band of Egyptian peasants, there were several Nubians, who were as black as ebony. These men, who were kept apart from the Egyptians, were also pressed men and enchained. The names of all these men having been enrolled as recruits of the Khedive's army, they were marched off to a large barrack which had been especially set apart for them. At the base of the citadel, there is a very ancient cavernous well, which is styled the Well of St. Joseph, on the supposition that he and the Virgin Mary, when fugitives in Egypt, concealed themselves within its precincts. The mouth of this well, which is situated at a very great depth below the surface of the earth, is approached by a broad shaft, which is cut out of the solid rock. The descent is effected by means of a winding staircase, which is also formed out of the solid rock, and is in itself a wonderful undertaking. On reaching the bottom of the shaft, we were introduced to a man who, by the aid of a water-wheel kept in motion by a horse, was

raising water for the supply of the garrison and others. As we were examining very minutely all that was to be seen in this extraordinary place, the rays of our burning tapers fell upon a mound of earth, which we learned was a grave containing the remains of a former water-man, who, not many weeks before our visit, had died suddenly at his post of duty. As no one was disposed to carry the corpse of this man to the mouth of the shaft, it was buried in the spot to which we have just referred. From the citadel and its objects of interest we went to the mosque of Sultan Hassein.

This edifice is of great altitude, and is adorned with two minarets, one of which is nearly three hundred feet in height, measured from the ground. It was founded in the year of the Hegira 757, that is, A.D. 1356, and it was within its walls that the Sultan, whose name it bears, killed certain of his ministers or officers.

On passing the grand entrance, our attention was directed to some dark stains on the floor, which we were told all superstitious Mohammedans regard as blood-stains caused by Hassein's massacre of his ministers, and which marks, they contend, can never be erased. A mausoleum, in which rest the remains of Hassein, and the doors of which are inlaid with thin traceries of gold and silver, is contained within the walls of this vast shrine. Leaving this place, we entered the closely adjoining mosque of El-Refi. It holds not only the tomb of Refi the Sheik, but one, also, in which the body of a princess lies buried. This princess, who was the beloved and highly accomplished daughter of the reigning Khedive, died only three weeks before our arrival at Cairo. Near to this mosque and that of Sultan Hassein, there is a large public square, the centre of which is ornamented by a large stone fountain, and the four sides of which are enclosed by rows of trees. At the entrance of a street, which opens into this square, a "Dutch auction" was being held at the time of our visit, and great indeed was the excitement manifested on the occasion, both by sellers and purchasers. The mosque which we next visited was that of Hillmeah. It is of

a circular shape, resembling a tower, and surmounted by a very lofty dome. Suspended from its inner walls were several implements of warfare, such as battle-axes, swords, spears, and clubs. On entering, we observed a sheik, who was sitting in solemn state with his back towards the *sanctum sanctorum* of the mosque, and who, we were informed, was the head or representative of a class of devotees generally styled by foreigners howling dervishes. It was evident from certain preparations which were being made, that a service of some kind or other was about to be held, and we, therefore, resolved to await the result. In the course of a few minutes from this time, fifty or sixty dervishes, fine looking men, entered the mosque, and having saluted the sheik and kissed his hand, seated themselves on the floor, forming a circle, as it were, around the person of the sheik. They now began to exclaim, with one accord, in a loud tone of voice, "To God the prophet is gone!" Having repeated this sentence more than one hundred times, they, still squatting on the floor, mentioned in an equally loud tone of voice the name of God one hundred times, each dervish moving his body backwards and forwards as he gave utterance to that highly exalted name. They now sprang to their feet, and having divested themselves of their turbans and unfastened their long hair, began to bend their bodies forwards and backwards towards the earth in an extraordinary manner. While these men were thus engaged, a prayer was being intoned by one of the party, to the sound of musical instruments, such as tambourines, flutes, and kettle-drums. This prayer having been said, the sheik arose to his feet, and standing in the centre of the circle of dervishes, began to groan. In this act he was immediately followed by all the surrounding devotees, who not only groaned loudly, but also threw their bodies forwards and backwards to such a degree, that their long flowing hair actually swept, as it were, the floor of the mosque. The groaning at length became very loud, and so excited were the dervishes, as to have all the appearance of madmen. This singular ceremony, which was maintained with the most un-

abated vigour for upwards of an hour, was attended throughout with the sound of musical instruments. It is almost needless for us to observe that at its close the majority of those who had taken an active part in it were evidently greatly exhausted.

We were on this occasion the only foreign spectators of this strange form of worship. In a gallery, however, enclosed by lattice work, several native women were standing and admiring, apparently, the zeal and devotion of their co-religionists and countrymen.

Time would fail us were we to dwell on the mosque of St. Catherine, formerly a Christian church, and now famous for one of its inner walls, which is richly inlaid with mosaic work—or that of St. Lazarus, also at one time especially set apart for Christian services, with its four hundred pillars and embellishments of mosaic work—or that of Said-al-Hossein with its marble columns and well carpeted floors—or that of Sultan Zoolahome, or Koolahome, renowned for its antiquity—or that of Am'r with its roof resting on many pillars.

We will, therefore, proceed to describe our visit to the tombs of the Pashas, or, as they are sometimes called, the tombs of the Kings. These tombs, which are contained under lofty domed buildings, are constructed of marble, and richly gilded. That in which repose the remains of Ibrahim Pasha is perhaps the largest and most imposing of all these royal sepulchres. Very closely adjoining these tombs, indeed, under the same roof, there are others, which enclose the bodies of princesses, who were members of the reigning family. The tombs of these mausoleums containing the bodies of princes are further distinguished by carved turbans, which are placed at the head of the tombs, while those in which princesses rest are characterised by veils. At the time of our visit to this charnel-house of kings, a number of lay readers were chanting prayers. This sacred duty is, we were informed, observed hourly throughout the course of each year by readers who are especially appointed for that purpose. Near to this place there is a large Egyptian ceme-

tery, containing many graves, several of which are enclosed by walls.

As the tombs of the Caliphs, or the tombs of the Mamelukes, as they are sometimes designated, form one of the interesting features of Cairo, we drove thither from the tombs of the Pashas. They are situated beyond the Bab-el-Nini, or Gate of Victory, and are in a sad state of dilapidation. Of these tombs, many of which are adorned with wood carvings and mosaic work, three in particular proved very interesting, namely, those in which rest the remains of Caliphs Barkuk, Ashraf, and Kaid Bey. In the mausoleum of Caliph Barkuk there is also a tomb in which rest the remains of one who was the chief eunuch of Barkuk's household. When we call to mind the fact that in Egypt, as well as in Persia, Syria, India, China, and other Asiatic countries, eunuchs attained great power and influence over members of royal families, we cannot be at all surprised on finding Caliph Barkuk and his chief eunuch now resting, as it were, side by side in a royal sepulchre. In the mausoleum of Kaid Bey our attention was directed to two stones, on which were prints of a human foot. By superstitious Mohammedans they are of course regarded as prints of the foot of Mahomet. As we were in the act of leaving these tombs, our minds very naturally dwelt on the power which the Mamelukes, now no more, attained in Egypt. For four hundred years they were the recognised rulers of the land. Their extermination, in 1811, though treacherously contrived, has, beyond all reasonable doubt, proved a blessing to Egypt, for their government was as despotic and cruel as their moral character was depraved. It was, in short, neither more nor less than a government of slaves, for their strength was ever and anon recruited from young slaves sent direct from the slave markets of Georgia and Circassia. Personal bravery, possessed by them to an extraordinary degree, was, perhaps, the only virtue which adorned their character.

Having visited the gardens of the Khedive, the public gardens, and those of Count Chicolani, all of which proved



very interesting, we repaired to a horse and camel market, which at the time of our visit was well stocked with animals of both kinds. The horses—some at a walking, others at a trotting, and not a few at a galloping pace—were being paraded in the presence of intending purchasers. One of the many Egyptian horse-dealers who were present frequently exclaimed, while galloping his horse from one end of the market to the other, “I will take twenty pounds for my horse.” On coming to a stand-still in front of those persons who were in search of horses, and finding that not one of them was disposed to give the sum demanded, he again spurred the jaded animal along the open space set apart for the fair, as frequently calling out, “I will take seven pounds for my horse.” At this price it was sold. It appeared to us that this method of selling horses was universally practised at the horse fair of Cairo.

We now directed our course to old Cairo, the quaint streets and ancient Christian churches of which place highly interested us. The ruins of the old wall and those of the ancient aqueduct were, however, the first objects to attract our attention. Of the churches of old Cairo, that which is dedicated to the Holy Virgin Mary proved especially interesting. In the crypt of this sacred edifice, which (previous to the erection of the church now standing over it) was a cave or grotto, Joseph and Mary, together with the infant child Jesus, are said to have sought and found a refuge. In the wall of this crypt there are three recesses, one of which is said to have formed the bed of Jesus, while of the other two it is maintained that one was the lavatory in which the body of the holy child was washed, and the other the cupboard in which His clothes were kept. On the walls of the church there are portraits of Christ, of His apostles, and saints. One of its principal features, however, is an elaborately carved rood screen, which is inlaid with ivory. Within these hallowed courts, Copts, or Egyptian Christians, are wont to pray. They are regarded as the only true descendants of the ancient Egyptians, and are said to have embraced Christianity ere

the close of the first century. The church of Aboo-sa-fayre, which is also the property of Copts, next demanded our attention. It contains, as does its sister church of the Holy Virgin Mary, an elaborately carved rood screen, which is inlaid with ivory. On its walls we observed portraits of Christ, of His apostles, and of Aboo-sa-fayre.

The Greek Church of St. George next came under notice. In this edifice there is an enclosed shrine, especially dedicated to St. George, and above the altar there is a representation of the saint in the very act of killing the dragon. This holy of holies is further adorned by artistically formed wax figures of human legs, arms, and eyes, all of which have been placed there as a mark of gratitude by persons who were either lame or blind, or both, and who, owing to the intercessory prayers of St. George, were restored to health. Near to this shrine there stands a pillar, to which an iron chain and collar are attached. On inquiring the use of these symbols of prison life, we learned that some devotees, on coming to seek blessings at the hands of St. George, manifest their unworthiness and self-abasement by putting this collar around their necks. Indeed, those who feel more keenly than others the remorse of sin, not unfrequently pass the night in this painful position. Adjoining this church there is a very comfortable dwelling-house, in which, at the time of our visit, a Greek bishop was residing. This worthy prelate, hearing that we were inspecting the church, came forward and invited us to pay him a visit. We gladly availed ourselves of this invitation, and after an hour's conversation with our new acquaintance, we took leave and retraced our steps from old to new Cairo.

On the following morning we visited the bazaars, some of which, being in the form of arcades, and crowded with tradesmen of all kinds, greatly reminded us of the busy marts of Baghdad. From these bazaars, where many beautiful and costly articles were on sale, we drove to the site on which formerly stood Heliopolis, "the city of the sun," or On, as it is called by the Egyptians, or Eyn-esh-Shems, "the fountain

of the sun," as it is styled by the Arabs. It is situated at a distance of six or eight miles from Cairo, and is approached by a well-macadamised road. On our way, we passed an old Egyptian fort, which was taken by Napoleon Bonaparte, and in which French troops were quartered for some time. The next objects which attracted our attention in passing, were extensive infantry barracks, a large military hospital, and a cavalry encampment. Proceeding onwards, we arrived at a palace, in which, if we mistake not, Prince Mohammed Tauphik, eldest son and heir-apparent of the Khedive, passes much of his time. It is a magnificent building, and stands in extensive and well-kept grounds. At length we reached the village of El-Matareeyeh, and, on alighting from our carriage, hastened to inspect the old sycamore tree, under the wide-spreading and sheltering boughs of which (according to tradition), the holy family sought repose, when wearied with their flight from the dominions of the relentless Herod. This tree is frequently visited by Greeks and Levantines, who verily believe that the Holy Virgin, with her husband and babe, rested under its shade. Its trunk and lower branches were, at the time of our visit, literally covered with the deeply carved initials of these Christians, and the Khedive, in whose garden it stands, fearing lest it should perish under such mutilations, has enclosed it by a palisade of wood, beyond which no one is now suffered to pass. Near to this far-famed tree, there is a well at which, it is said, the Holy Family were accustomed to assuage their thirst. Resuming our journey, we speedily arrived at Heliopolis, and were not a little disappointed to find only a few faint traces remaining of this once famous seat of learning—where was the university in which Eudoxus and Plato studied thirteen years, where Herodotus gathered so much of his knowledge respecting Egypt, and where Pharoah gave to Joseph a wife, Asenath, daughter of Potipherah, priest of On. The sole remaining vestige of the temple of the sun is a fine obelisk, which the Arabs call the column of Pharaoh. It is formed of a monolith block of red granite, rising to an altitude of sixty-two

feet. Hieroglyphics setting forth the name of Osirtesen the First, who reigned over Egypt not very long after the construction of the pyramids, are carved on each of its sides. There can be no doubt that other obelisks, not to speak of statues, lie buried beneath the surface of the earth.

But let us now conclude our remarks on this once famous city and its sacred shrine by observing that it was here the bull Mevis received homage, and that the temple of the sun was selected by the Arabian phoenix as the most suitable place in which to erect its funeral pyre. As we were returning from Heliopolis to Cairo we met the Khedive and Prince Mohammed Tauphik, the heir-apparent. They were seated in a carriage which was being driven at a rapid pace, and attended by a number of well-mounted hussars. On seeing them approach, we ordered our coachman to stop by the wayside until the royal cortége had passed, and with this as well as other proofs of loyal respect which we manifested on the occasion, the Khedive and Prince were evidently much gratified. On our return to Cairo we drove first of all to the lofty gateway called Babzookereah, under which criminals are executed as a warning to others. Only a few days previous to our visit a malefactor, who had been convicted of the grave crime of having stabbed his brother-in-law to death, was hanged on this very spot. Thence we went to a prison, in which we found a great many prisoners of both sexes on remand. They appeared to be very much crowded together, and one of them, a Greek sailor, on seeing our Chinese servant, informed us in broken English that he had been on a voyage to China. Examining him as to the truth of this statement, we discovered that he was very familiar with Hong-Kong and the Chinese port of Whampoa. From this abode of wretchedness we directed our course to the museum, which contains a large and well-selected collection of Egyptian antiquities of almost all kinds. As we were driving through the streets on our way to the museum we met two singular Egyptian processions. Of these trains, one, which was led

by a few male minstrels, consisted almost entirely of women who were escorting a young lady to one of the public bath-houses with the view of her performing ablutions preparatory to her marriage on the following day. Above the head of the bride-elect a canopy was borne which, owing to its being so closely-curtained, completely shielded her from the gaze of the "profane vulgar." The other procession was formed entirely of men who, led by musicians and bannermen bearing green flags, were accompanying a young Mohammedan gentleman through the principal streets of the city prior to his setting out on a pilgrimage to Mecca and Medina.

It now remained for us to visit the pyramids. On the following morning, therefore, we arose at an early hour, and seating ourselves in a hired carriage crossed the Nile by a magnificent bridge recently constructed by a French company, and drove along a road not only well-constructed, but also well-shaded by acacia trees and stretching across the valley of the Nile to the pyramids of Gizeh. On arriving at the base of these vast monuments of antiquity, we at once made preparations for the exploration of the interior of the one which bears the name of Cheops. We entered by a small aperture in the side of the pyramid, and which is about thirty feet above the level of the ground. Aided by stalwart Arabs we passed along inclined, tortuous, and narrow passages into the very centre of the pyramid, where we found an apartment enclosed by walls of polished granite, and which is styled the "Queen's Chamber." Thence we ascended by passages resembling those which we have already described, to another apartment called the "King's Chamber." The latter, though larger, is in almost all other respects similar to the "Queen's Chamber." It contains, however, a broken sarcophagus in which, it is supposed by some travellers the remains of Cheops, who was the builder of the pyramid, at one time rested. According to Dr. Birch, "the causeway for the stone was built by a corvée of one hundred thousand men, relieved every three months for ten years (in

all four millions of men), and twenty years were in addition at the rate of three hundred and sixty thousand (giving seven millions more men), employed upon the pyramid itself." When we reflect even for a moment on the vast amount of labour and the great expenditure of treasure which was incurred by Cheops in erecting this mighty sepulchre for the ultimate reception of his own remains and those of his queen, and when, too, we consider that the remains in question are now nothing more than a handful of dust, and scattered no one can tell in what direction, the vanity of all human wishes and expectations stands forth in sad relief. In regard to gorgeous graves and sepulchres, Euripides said—

“ Ἀνθρώπων δὲ μαινόνται φρέες,  
δαπάναι ὅταν θανούσι πέμπωσιν κενάς,”

or in other words, “Men’s minds are mad when they bestow vain cost upon dead bodies.” This remark applies, we think, with much force to Cheops, who, in making the most costly preparations for the solemn entombment of his own body, not only exhausted the resources of his treasury, but incurred, at the same time, the hatred of his subjects. Moreover, though the colossal tomb still stands, where are now the bones which were once deposited therein?

We visited, in the next instance, the pyramids of Cyphren and Mycerinus, and then proceeded to examine and admire the Sphinx. Afterwards we entered a closely-adjoining temple which, owing to vast mounds of sand that had gathered over it, had remained concealed for centuries. Indeed it was only brought to light a few years ago, in consequence of the active antiquarian research of Mariette Bey. It is constructed of slabs of red granite, and is divided into ten large rooms, all of which are utterly devoid of ornamentation. Campbell’s tomb, so called because it was discovered by a gentleman of that name, did not escape our notice. It is of considerable depth and consisted, at one time, of three or four chambers. It contained at the time

of our visit two sarcophagi, one of which was in a very dilapidated condition.

As it was impossible for our carriage to proceed across the desert to Memphis, we mounted donkeys which we had taken the precaution to send to Gizeh on the preceding night, and rode towards the pyramid of Meydoun. On our way we passed an Egyptian village at the gates of which several milch cows and milch buffaloes were standing. Some distance beyond this village we observed a cemetery, the rude and simple graves of which contrasted most strangely with the vast pyramidal sepulchres of Gizeh. Large caravans of camels also crossed our path, and we met, ever and anon, tribes or companies of Bedouins, all of whom were armed to the teeth, and looked as wild and uncultivated as the sandy desert through which they were travelling.

On arriving at the pyramid of Medoum we dismounted, in order to examine it. Passing onwards we reached the pyramids of Abbuseen, and eventually those of Sakara; nor did those at Dadshur pass unnoticed. At Sakara, however, we found more to interest us than the pyramids. Thus, we entered a subterranean passage, which was broad, tortuous, and lofty, and on the sides of which, at intervals, were hermetically sealed chambers, each containing the remains of a sacred bull. The remains of each bull are enclosed in a colossal sarcophagus of highly polished marble, which has been made out of one solid block. This fact was made known not only by the opening of one of these chambers, but also by the opening of the sarcophagus which it contained. The sarcophagus in question still remains in its former position, and on entering it, with two other gentlemen, we found that it contained an ordinary sized table and three chairs. On the removal of the mummy of the bull, these articles of furniture were substituted, and no sooner had we seated ourselves than the person in charge of the tomb, on producing a bottle of beer, asked us to partake of his hospitality. On withdrawing from this singular place, which we thoroughly explored by means of candles

and torches, we entered an adjoining temple, the existence of which, owing to its having been covered with mounds of sand, was for many ages unknown. It consists of a few chambers, the paintings and decorations on the walls of which appear to be as fresh and bright as they were on the day when the artist completed them. This temple and the tombs of the sacred bulls were brought to light through the instrumentality of that indefatigable and learned antiquary, Mariette Bey.

From Sakara we went to the site which was formerly occupied by the ancient city of Memphis. On our way thither we passed through several extensive date groves. Of this great city, however, of a past age, we found nought remaining except two colossal idols in statuary of granite, which were certainly not *in situ*, being prostrate on the ground. We now rode back to Gizeh, and, on rejoining our carriage, hastened back to Cairo. As we drew near to that city, we passed two or three magnificent palaces, belonging to the reigning family. We recrossed the Nile by a noble looking bridge, which was constructed not many years ago by an English company. On reaching it we were detained for nearly an hour, as its centre part had just been opened to allow a large fleet of Egyptian trading vessels to pass up the Nile. As we sat in our carriage, we were much amused at the extraordinary multitude of people awaiting the reclosing of the bridge. It consisted of Jews, Arabs, Turks, Egyptians, Nubians, Abyssinians, and Europeans. Vehicles, too, of various kinds, such as carriages, gigs, water-carts, trucks, and drays; and animals also, such as horses, ponies, mules, asses, camels, and oxen, were awaiting the removal of the obstruction which was the cause of our detention.

We had no time to take a trip along the Nile. Having, however, on a former occasion navigated this noble river from Atfeh to Cairo, we were not very desirous to make a second voyage. Our visit to Cairo having now come to a close, we proceeded by rail to Alexandria, which city we reached in the course of a few hours.



Alexandria, situated on the shores of the Mediterranean Sea, twelve miles from the Canopic mouth of the Nile, owes its origin to the great warrior and sovereign whose name it bears. It was founded B.C. 332, and was built by the architect Dinocrates, who only a few years previously rebuilt the temple of Diana at Ephesus. Under the fostering care of Ptolemy Soter it became famous as a seat of learning, and its library of 700,000 volumes is said to have been the largest and most valuable institution of the kind which the world contained at that period. This magnificent library, however, was destroyed by the Saracens, who, in A.D. 642, besieged and captured the city. Alexandria became at a very early period one of the strongholds of the Christian faith, this religion having been introduced to its inhabitants by no other personage than St. Mark. Its commercial importance was almost destroyed by the discovery on the part of Vasco di Gama, in 1497, of a passage to the East by the Cape of Good Hope. The construction of the Suez Canal by M. Lesseps, has made it once more the high road of nations. It no longer possesses the appearance of an eastern city, having assumed during the past few years the form and manners of an European town.

From the Hôtel d'Angleterre, where we had taken up our quarters, we sallied forth shortly after our arrival in search of objects of interest. Of these objects, the first demanding our attention was Pompey's Pillar, which is situated between the walls of Alexandria and Lake Mareotis. The shaft of this column, which is a monolith of red granite, sixty-eight feet high, is surmounted by a capital of the same material, ten feet in height. The base, plinth, and pedestal, which are also constructed of granite, measure together seventeen feet.

In the year 1781 some English naval officers ascended to the top of this pillar. The ascent was effected by the adoption of the following plan. A kite was made to fly so directly over the pillar, that when it dropped on the other side the string lodged upon the capital. A rope was then

ound to one end of the kite's string, and drawn over the top of the column by the end of the string to which the kite was attached. A sailor, who had come ashore for the purpose, now climbed, by means of this rope, to the top of the pillar, where, through the instrumentality of a shroud, which had been made on the spot, he was speedily joined by the officers. They discovered by this rash act that there was originally a statue on this pillar, one foot and ankle of which are still remaining. Various conjectures have been entertained as to the originating cause of this monument. Thus, while there are some who contend that it was not erected in honour of Pompey, but rather in memory of the Emperor Diocletian, by one Publius, who was prefect of Egypt, there are others who assert that it belonged to the grand building which contained the library burned in 632 by Amr-Ibn-el-A's, with the sanction of Omar.

From this pillar we went to an obelisk bearing the name of Cleopatra's Needle, situated on the shore of the new harbour. It is a monolith of red granite, and is seventy feet in length. Hieroglyphics, sculptured on each of its four sides, are said to refer to Thothmes and Ramases the Great, two of the many kings who reigned over ancient Egypt. As it considerably excels in antiquity the city of Alexandria, it has been supposed that it was originally brought from Heliopolis to ornament a public building in the new city. There were formerly two of these obelisks, one of which, on falling down, was presented by Mahomet-Ali to the English nation. This presentation was of course made many years ago, and though preparations were made for its removal to England so far back as 1801, yet it was allowed to remain in the position in which it had fallen until the year 1877.

Our attention was next directed to an old fort or tower, which is supposed to have flanked the palace of Cleopatra. The site, too, on which stood the church of St. Mark, was not unobserved by us. After standing for some time by the bay, across which Julius Cæsar swam when escaping from Cleopatra, we drove to the public gardens, and thence to those of

the Khedive. With the public gardens we were disappointed, but those belonging to the Khedive pleased us much. They are very extensive, and the paths by which they are intersected are not only broad, but also well shaded by tall and wide spreading trees. In one part of these gardens there is a pond, well stocked with gold fish. From here we went to the Mahmooddeeyeh Canal, which is about fifty miles in length. It connects the Nile with the Sea of Alexandria, and was devised and carried into effect by the Sultan whose name it bears. It is asserted that the only implement given to the labourers was an ordinary hoe, which, proving unequal to the work, they had in many instances to remove the earth by means of their hands. Being in this manner overworked, and having very scanty rations, not less than 20,000 of them died ere the undertaking had been brought to a close. On the occasion of a former visit to Alexandria, we had navigated this canal from one end to the other, with much pleasure to ourselves. The traffic of which it could then boast has we fancy been considerably diminished by other means of transit which Egypt has now so largely at command.

We afterwards went by rail to Ramle, where the Khedive has a magnificent palace. The stables attached to it, and which at the time of our visit were occupied by gray cavalry horses, noble steeds of a European breed, surpass in construction, comfort, and cleanliness any stables which we have as yet inspected. This palace has lately been deserted by members of the royal family, as it was here that the beloved daughter of the Khedive—a princess to whom we have referred on a former page—died in 1875, from the effects of fever. Going some distance beyond this palace, we ascended a mound, and obtained a glimpse of the Bay of Aboukir, now so famous in history as the place where Admiral Nelson destroyed the French fleet. On our return to Alexandria, we passed through the Tunis Bazaar, which being in the form of an arcade, and occupied by Jews and Mohammedans, greatly reminded us of the bazaars which we had seen in Asia.

The period of our sojourn in Alexandria having come to a close, we passed through one of the few remaining parts of the ancient city towards the wharf, and embarked for Palestine.

## CHAPTER XIII.

## PALESTINE.

Port Said—Jaffa—Road to Jerusalem—Ramleh—Emmaus—Jerusalem—Greek Convent—Church of the Holy Sepulchre—Armenian Convent and Church of St. James—Convent and Church of St. Mark—Convent and Church of the Holy Cross—Synagogues—Mosque of Omar—Mosque el-Aksa—Mosque Sidna Issa—Vaults—Golden Gate—Pool of Hezekiah—Lower Pool of Gihon—Upper Pool of Gihon—Pool of Bethesda—Cænaculum—Supposed Tomb of David—Palace of Caiaphas—Greek Cemetery—English Cemetery—Sir Moses Montefiore's Almshouses—Tower of David, or Tower of Hippicus—Waiting-place of the Jews—Bazaars—Viâ Dolorosa—Palace of Pontius Pilate—Place of St. Stephen's Martyrdom—Brook Kedron—Garden of Gethsemane—Tomb of the Virgin Mary—Mount of Olives—Latin Church—Mosque of Jebel Tûr—Valley of Jehoshaphat—Tombs of Absalom, Zechariah, St. James, and Jehoshaphat—Well of the Virgin Mary—Pool of Siloam—Pool of Joab or Nehemiah—Retreat of the Apostles—Aceldema—Ancient Tombs—Hill of Evil Council—Valley of Hinnom—Cave of Bezetha—Cave of Jeremiah—Ash Mounds—Tombs of the Kings—Bethany—Tomb of Lazarus—Bethlehem—Pools of Solomon—Ramah—Leda—Beyrout.

GOING on board the steam-ship "Espero," the vessel by which we went to Palestine, we found that she was crowded with passengers of almost all nations. Amongst the number were English, Germans, French, Austrians, Italians, Greeks, Levantines, Americans, Armenians, Polish and Russian Jews, Turks, Egyptians, Arabs, and one Chinese. The morning following our departure from Alexandria found us at Port Said, a place which, owing to its situation at the mouth of the Suez Canal, has lately become a town of some importance. As we entered the harbour or roadstead, we saw three or four large steamers, which were about to proceed by the canal on their voyages to India, China, and other Asiatic countries.

while several sailing vessels, chiefly Greek barques and brigantines, laden with Egyptian produce, were about to sail for European ports. Having let go our anchor near to a Grecian barque, our attention was aroused by loud cries of distress, and on looking around for an explanation of this matter, we saw the master or chief mate of the vessel in question flogging one of the sailors, a youth apparently of sixteen years of age, in a most unmerciful manner. Harsh treatment, we fancy, is not at all uncommon on board vessels which sail under the flag of Greece.

On debarking, we proceeded to inspect the town, which contains, so we were told, a population of 10,000 souls, many of whom, if not the majority, are Greeks. The principal street, though of no great length, is formed of neat looking shops and houses. At its entrance there is a small public garden, containing not only a fountain, but also a band-stand, at which musicians occasionally assemble and discourse sweet strains of music.

Re-embarking in the evening at six o'clock, we were glad to find that our vessel was not so much crowded, the Turks, who were our fellow voyagers from Alexandria to Port Said, having left her, in order to proceed by another vessel through the canal, on a pilgrimage to Mecca and Medina. No sooner had we re-embarked, than our good ship resumed her voyage to Palestine, and on the following morning at ten o'clock we entered the port of Jaffa. At daylight we were all on deck, being desirous to obtain the first glimpses of that country which has been rendered holy by the birth, labours, sufferings, and death of Christ. The Polish and Russian Jews were especially excited on drawing so nigh to the land which centuries ago had been given by God to their forefathers as an heritage for ever. The majority of them entered upon religious services, some praying, and others reading aloud portions of the Old Testament scriptures. One venerable looking man, who was evidently much excited, on finding that his son, a youth of fifteen years of age, would not join with him in reading the Bible, gave vent to his indignation by beating

the lad so severely as to cause him to cry aloud for mercy. This unhappy boy was at length rescued from the stern grasp of his enraged father by the timely interposition of some fellow voyagers.

So soon as our vessel had let go her anchor, a scene of the most indescribable confusion ensued. All were apparently anxious to debark at one and the same time; consequently the gangways were crowded to such an extent that many were in danger of falling into the sea. A number of Mohammedan porters, too, who had come on board to assist, as they said, in removing the luggage, added greatly to this scene of disorder. Contrary to all orders, they, like so many thieves, seized first one portmanteau and then another, and it was with difficulty that they were restrained by the owners of these boxes from removing them out of sight. A woman, a robust Russian Jewess, the wife of a peasant, seeing one of these men in the act, as she thought, of purloining her box, rushed at him with all the ferocity of a Billingsgate fish-wife, and allowed not her fury to abate until she had given him a very sound thrashing. The husband of this modern Amazon watched the struggle in which she had engaged with evident satisfaction, feeling assured, from past experiences of her prowess, that she would be proclaimed the victor.

On entering Jaffa, which is a very ancient city, having, according to Pliny, had an existence prior to the Deluge, we were influenced by feelings of various kinds. For was it not here that, according to fable, Andromeda was rescued by Perseus from the sea-monster? Was it not here that timber from Lebanon for both the first and second temples was landed? Was it not here that the prophet Jonah embarked for Tarshish? Was it not here that when the citizens had, contrary to the faith of treaties, cast two hundred Jews into the sea, the person sent to avenge them surprised the haves by night and destroyed the shipping by fire? Was it not here that Tabitha was raised from the dead by St. Peter? And was it not here that the same apostle, when sitting in the house of Simon the tanner, saw a vision which clearly

indicated to him that the gospel should be preached not only to the Jews, but also to the Gentiles ?

The city is most picturesquely situated upon the slopes of a hill, the summit of which is crowned by a fortification. The houses are all built of stone, and, as is the case with oriental dwellings in general, are surmounted by terraces. Owing to the sharp declivity of the hill, on the sides of which the city stands, many of the streets are connected by flights of steps, and some, too, of these thoroughfares are spanned by arches. Of the wall by which this city was at one time enclosed, not much now remains.

An inspection of one of its ancient gates afforded us much interest. Near to it there are two fountains, both of which in point of architectural design are very oriental. From this gate and fountains we went to the house of Simon the tanner, and sat for some time on the terrace whence St. Peter had his emblematical vision. And here we may observe that Jaffa is still more or less famous for its tanneries, as there are at this time several such industries by the sea side. Passing the Armenian convent, which was formerly a hospital, and, as such, the place in which Napoleon Bonaparte when retreating poisoned his sick soldiers, in order that they might not fall into the hands of the Turks, we directed our steps to the shore where that same despot brutally massacred four thousand men in cold blood, after they had surrendered on a promise of quarter made to them on the authority and in the name of Napoleon by young Beauharnais and another aide-de-camp. Several of these unfortunate men, in order to escape their sad and cruel fate, plunged into the sea and swam to some adjacent rocks. From this place of temporary safety they were urged by the French officers to return to the shore on the sacred assurance that no more blood should be shed. So soon, however, as these poor wretches had reached the shore from which but a short time before they had fled in terror, they were cut down by their faithless enemies.

Having now thoroughly explored Jaffa, we hastened to



the Greek convent where we were to lodge. The Greek priests, our hosts, received us in the visitors' hall, and having presented us with a spoonful of jam and a glass of cold water, begged of us to occupy a room they had especially prepared for our reception. This room, which overlooked the sea, proved a most comfortable abode. At seven o'clock we were ushered into a neat dining hall in order to dine with the monks, and on taking our place at the table, a novice who was standing behind the chair of the superior, and who afterwards waited upon us at dinner, intoned a grace, which was followed by a blessing on the part of the superior. The dinner, which consisted of stewed fowl, pilau, cheese, fruit, and wine from Cyprus, was brought to a close by similar religious observances.

The following morning at eleven o'clock, having breakfasted with the monks, we began to make preparations for our journey to Jerusalem. We were soon equipped, and at two P.M. repaired to a small inn in the town of Jaffa, from the doors of which at 2.30 P.M. a waggonette, in which we had secured seats, was to start for the holy city. As the waggonette, however, did not come at the hour specified, we were invited by the landlord of the inn to sit down in front of his house, and there to await its arrival. This invitation we accepted, and were indeed amused to see the various caravans of camels, mules, and asses which were passing either on their way to or from Jerusalem. Greeks, Turks, Arabs, and men of other nations also passed in numbers. At length our carriage arrived, and on taking our seats, we found that our fellow-travellers were the Rev. Denis Bersis, Archimandrite de la Métropole D'Athènes, and a Greek physician. Our way was along a road which, if not especially constructed, was certainly considerably improved for the service of the Emperor of Austria on the occasion of his visit a few years ago to Jerusalem. This road is now very rough and uneven. Shortly after leaving Jaffa we passed olive yards, vineyards, and orange groves. The road, too, was enclosed at intervals by thick-set hedge-rows of prickly fig trees, which were

heavily laden with fruit. Proceeding onwards we traversed extensive and somewhat undulating plains, many of which were in a high state of cultivation. On the one side we saw agricultural labourers who were busily employed in threshing grain. Not, however, by means of flails, but by the feet of oxen. These animals were all of them unmuzzled, and were being driven by the labourers over the sheaves of corn, with which the threshing floor was thickly strewn. On the other side we saw shepherds tending large flocks of sheep and goats.

Some time after the sun had set, we arrived at the village of Ramleh, which place is, in some respects, remarkable, having been the home of Joseph of Arimathea. Driving through some narrow streets, consisting of houses built of stone, we stopped at the Greek convent, where we had been invited to pass the night. Rising early on the following morning we explored the village of Ramleh, or Arimathea, as it was formerly called, and then resumed our journey to Jerusalem. The track we pursued led us through districts which though wild and mountainous, were in some instances enlivened by vineyards and olive yards. In due time we passed Emmaus, the village to which Christ walked in the company of two disciples after His resurrection. We also saw on our right hand Ornia, the place in the hill-country to which Mary hastened after her interview with the angel, in order to salute her cousin Elizabeth.

The hills, too, on which British troops, under the command of Richard Cœur de Lion, were encamped during the Holy War, and Colonia, at one time a possession of the ancient Romans, and a rugged hill, the summit of which is crowned by an old fort, said to have been erected by Vespasian, all passed in review before us.

In the afternoon at four o'clock we obtained our first view of that ancient city over which the Prince of Peace had wept, within the walls of which He had suffered every species of indignity, and beyond the gates of which He had expired as a victim on the cross for the sins of men.

On entering its gates with our tenderest sensibilities awakened, we went on invitation to the Greek convent, which is a very large institution, and where we were most kindly received by the patriarch. That part of the convent, which is especially regarded as the private apartments of the patriarch, reminded us in many respects of an English bishop's palace. The drawing room is approached by a marble staircase, the balustrade of which is of glittering brass. On the walls of the hall there are suspended several portraits in oils of former patriarchs of the see of Jerusalem, some of these, as is the case with similar paintings in the episcopal residences in England, have an antiquated appearance. After a long conversation with the patriarch, we were conducted to a well-furnished sitting-room, to which an equally well-furnished bed-room was attached, in order to obtain a little rest before dinner. At seven o'clock we were summoned to accompany the patriarch to the refectory, where we had the pleasure of dining not only with him, but also with five Greek bishops, two or three professors, and upwards of sixty monks. The patriarch and bishops were attired in their ordinary out-door episcopal robes, while the monks wore their long black gowns and high black hats. The dinner, which consisted of pea soup, fried eggs, cheese, bread, grapes and wine, was preceded by a grace said by a deacon, and supplemented by a blessing on the part of the patriarch. During dinner, a monk, standing in a rostrum, read aloud instructive passages from the writings of an ancient Greek father. After dinner we had another agreeable conversation with the patriarch, and judging from the many important questions which he asked us in regard to the Chinese, we concluded that he had an interest in the welfare of that great and singular people.

On the following morning we visited the church of the Holy Sepulchre. Before, however, we enter upon a detailed description of the various things which we saw in this church, let us furnish our readers with a brief historical sketch of the edifice. We gather, then, from the writings of Eusebius,

that the Emperor Constantine having arrived at the conclusion (but by what process of reasoning we are quite at a loss to imagine) that a certain rock-bound cavern above which a temple in honour of Venus had been erected by Hadrian, was none other place than the Holy Sepulchre, resolved to remove the Pagan shrine, and to expose the tomb as an object worthy of the adoration of Christians of all lands. He at the same time purposed to erect over the hallowed site a temple of the greatest magnificence. These lofty purposes on the part of Constantine were all realised A.D. 335. Sublunary things, however, are transitory; and the magnificent pile of Constantine proved no exception to this universal rule; for, two hundred and seventy-nine years after its dedication by him to the service of God, it was destroyed by fire, in obedience to the commands of Chosroes II, who, at the head of a large army, consisting of Persians and Jews, appeared in Jerusalem A.D. 614. From this bed of ruins another structure soon arose, which remained intact until 1010, when it was entirely destroyed by order of Caliph el-Hakim. It was reconstructed, but not in a very imposing style, 1048, and in this state it was found by the Crusaders on their capture of the city, 1099. In 1808 it was again destroyed by fire, but in 1810 sprang once more from its bed of ashes. This church, which is under the guardianship of the Turkish Government, is regarded as the church of the Greeks, though within its walls Latins, Armenians, Syrians, and Copts have altars.

On entering this edifice, held in estimation by many as the "church of churches," our attention was directed to a large marble slab. Around this we observed votaries kneeling, and were informed it was the "stone of unction," on which the broken body of our Lord was washed and prepared for burial. Moving onwards, we were shown the spot on which Mary was supposed to have stood while the body of her son was being anointed. Entering the great nave of the building which is circular in form, enclosed by a colonnade and surmounted by a lofty dome, we were invited to enter a small

chapel constructed of marble, and containing the tomb in which tradition declares the Redeemer of the World lay. The sepulchre consists of two apartments, the first of these contains a stone which devotees are assured is the identical stone by which the sepulchre was covered, while the other holds a marble sarcophagus, in which, it is stated, though apparently without any authority, the body of Christ was enclosed. On withdrawing from this sacred spot, the tombs of Melchisedec, Joseph of Arimathea, and Nicodemus were pointed out to us. Thence we went to the place where Mary Magdalene addressed Christ, supposing Him to be the gardener, and proceeding still further, we entered the Latin church, wherein, at the time of our visit, service was being exquisitely rendered. In the right hand corner of this church some pilgrims were kissing a Malacca cane, which they had previously pushed through a small aperture in the panels of the church, and struck against a hard substance. On making inquiries as to the cause of this singular ceremony, we learned that behind the panels stood the "pillar of flagellation," or the column to which Christ was bound when scourged, and that it was esteemed an act of great devotion on the part of the faithful, not only to touch the pillar, but also to kiss the point of the cane by which they had touched it. Here, too, we saw the "Chapel of the Apparition," or the place where Christ is said to have revealed Himself to His mother after His resurrection. One of the objects of interest in this chapel is a large sword, said to have been the property of Geoffrey de Bouillon. The tomb of this distinguished crusader, and that of his brother Baldwin, we had just visited with great interest, and now we were glad to inspect the sword which in many a fierce struggle had been so successfully wielded by Geoffrey. In reference to the tombs of these warriors, we may observe that the epitaphs inscribed upon them read as follows :—

"Hic jacet inclytus dux Godefridus de  
 Bulion, qui totam istam terram ac—  
 Quisivit cultui Christiano cujus anima  
 Regnit cum Christo. Amen."

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"Rex Balduinus, Judas alter Machabeus  
 Spes Patriæ, Vigor Ecclesiæ, Virtus utriusquæ,  
 Quem formidabant, cui dona tributa ferebant  
 Cædar et Egyptus, Dan as homicid Damascus,  
 Pro Dolor ! In modico clauditer hoc tumulto."

Thence we proceeded to the reputed spot from which the  
 arth of which Adam was formed was taken. As the sup-  
 posed centre of the globe, this place is called the "navel of  
 he world." We now hastened to the "Chapel of Bonds," or  
 he place where Christ was bound by the chief priests and  
 lders of the people ; to the "Chapel of Mocking," or the spot  
 where the soldiers of the Roman governor mocked Him ; to  
 he "Chapel of the Crown of Thorns," or the place where the  
 oldiers cruelly crowned Him with thorns (and here we may  
 bserve was pointed out to us the identical stone upon which  
 He sat during this insulting ceremony) ; and to the "Chapel  
 f the Parting of Garments," where the soldiers cast lots for  
 His vestments.

We now descended a long flight of stone steps in order to  
 isit the Chapel of St. Helena and that of the penitent thief.  
 Descending still further, we entered a cavern, which is styled  
 he Chapel of the Cross, and where, it is asserted, the veritable  
 ross on which Christ died was found by the Empress Helena.  
 t is affirmed that this royal lady, who was the mother of  
 onstantine, had been directed by Divine agency, when on a  
 pilgrimage to Jerusalem, to visit this very spot, and to make  
 xcavations with the certainty of finding the true cross. This  
 earch was eventually rewarded by the discovery of three  
 rosses. Helena, however, being quite at a loss to ascertain  
 hich of the three crosses was the one on which Christ had  
 died, was strongly advised by a bishop named Macarius to

present them in rotation to a noble lady residing in Jerusalem, and who at the time was declared by her physicians to be "sick unto death." The first cross which was submitted to the gaze of this dying woman effected no good results; nor was the second more successful. The third, however, was no sooner seen by the invalid than she arose from her bed in perfect health, and thus this cross was declared to be the true one.

As we were quitting these cavernous chapels, our attention was called to a seat on which Helena is said to have sat when superintending the excavations which brought to light the great altar on which a sinless victim had been sacrificed as an atonement for the sins of men.

We now visited the gallery encircling the dome of the rotunda, whence we had a fine view of the exterior walls of the *Ædícula*, or small chapel which covers the site of the Holy Sepulchre. Descending from this gallery, which is enclosed by a balustrade of ornamental iron-work, we passed on to Calvary. It is quite contiguous to the church, and is approached by a flight of steps. Here we saw not only the holes in which it is alleged the crosses were set, but also the fissure caused by the rending of the rock. It is maintained that Adam was buried here, and that when the rock was rent in twain the blood of Christ actually flowed through the fissure upon the bones of that great progenitor of men. We ourselves saw a human skull in the rent, but failed to ascertain whether or not it is represented to poor deluded pilgrims as the identical skull of the first man.

Having seen the place where the mother of Jesus, Mary the wife of Cleophas, and Mary Magdalene are said to have stood by the cross, we returned to our quarters at the Greek convent. Reflecting there on the various objects which had come under our notice on the occasion of our visit to the Church of the Holy Sepulchre, we were constrained to conclude that many of the things we had seen savoured greatly of folly, and were consequently calculated not only to mislead pilgrims and devotees who blindly rely on such irrational

representations, but also to render religion ridiculous in the eyes of enlightened travellers, and to swell the ranks of infidelity.

Resuming our explorations of the city, we visited the Armenian church of St. James, and the convent which is attached thereto. This church, though not very spacious, is in many respects deserving of inspection. The lower parts of the inner walls of the nave, and of the pillars also, by which the roof of the nave is supported, are inlaid with slabs of fine porcelain, while the upper portions of these same walls and columns are disfigured with badly painted portraits of saints and prelates. Three private chapels standing on the left side of the nave are approached by gates which are inlaid with tortoise-shell and mother-of-pearl. Further, the walls of the largest of these three chapels are ornamented with fine porcelain slabs. In a spacious chantry, occupying a position on the right side of the nave, three stones are carefully preserved as sacred relics. They were brought respectively from Mounts Sinai and Tabor, and from the bed of the River Jordan, and are kept in a recess carefully enclosed by a door of lattice-work of steel wire. There is a circular hole, however, in this doorway, through which pilgrims and others are permitted to thrust their arms in order to touch these relics. Many of the faithful were so engaged on the occasion of our visit to this church, and we observed that each, on withdrawing his hand, imprinted a kiss upon it.

Having inspected a chair on which tradition declares St James was accustomed to sit, and having stood on the spot where that blessed saint and apostle was martyred, we withdrew from the church, and repaired to the closely adjoining Armenian convent. The inspection of this institution, of its seminary, its printing office, its museum, its gardens, and its extensive buildings for the reception of pilgrims gratified us. Thence we went to the Syrian church and convent of St. Mark; this, according to uncertain tradition, was the house to which St. Peter hastened on his miraculous liberation from prison by an angel of the Lord. The door of this



church, was pointed out to us by a Syrian priest as the very identical door at which St. Peter knocked on that memorable occasion in order to gain admission, and in obedience to which summons Rhoda went to hearken. The priest, on perceiving our incredulity in regard to his statement respecting this door, lost interest in us as tourists, and studiously withheld from us other information which it was in his power to impart.

Having subsequently visited the Abyssinian convent and Copt church, where we saw the well or pool of St. Helena, which is about sixty feet long and thirty broad, and is never without a supply of excellent water, we walked to the convent and church of the Holy Cross, situated at a distance of a mile and a half from Jerusalem. The convent is very large, and resembles, owing to its style of architecture, an old castle or fortification. Within its walls several youths receive an excellent education in every branch of learning. The church, an ancient building, presents a somewhat neglected and dilapidated appearance. Its walls are disfigured by indifferent paintings, many of these are illustrations of events in the life of St. George. Provided with lighted tapers, we entered, through a doorway on the left side of the nave, a subterranean passage, and had pointed to us the spot where grew the tree of which it is said the true cross was made. On quitting this convent and church we returned to Jerusalem, and immediately entered upon an inspection of its principal synagogues. As it was Saturday, and the anniversary also of the Great Day of Atonement, these various places of prayer were literally crowded with Jewish worshippers.

Of the many synagogues we visited on this occasion, one was subterranean, resembling in architectural design the crypt of a Christian church. Here we saw a copy of the Pentateuch, and one also of the books of the prophets, each being five hundred years old. They were of course not printed, but written copies, and one of them possessed folio notes, which were written in so small a hand, and in a style so arabesque, as to resemble illuminated borders.

We next visited, under the auspices of H.B.M. Consul

(who kindly appointed a corvass and some Turkish soldiers to accompany us), the Mosque of Omar. This superb building, erected upon the site of Solomon's Temple, is of great extent, and is surmounted by a dome which, in point of grace and symmetry, is not to be surpassed. It is covered in some parts with porcelain tiles of bright colours, and in others with marble slabs of various hues and devices, and is supported by four very strong piers and twelve arches, resting on lofty columns. Beneath this magnificent dome is the great and irregularly shaped rock called Sakharah, which is regarded not only by Mohammedans but by Jews also, as a most sacred relic of ancient times. The veneration in which this stone is held by the Jews arises from the fact that the Rabbins declare that it is the very rock upon which Jacob rested his weary head (Gen. xxviii, 17, 22), that it was upon it Abraham offered up Isaac, that it constituted the threshing floor of Araunah the Jebusite, and was the holy of holies in the temple of Solomon. The Mohammedans, on their part, affirm that this rock fell from heaven about the time that the spirit of prophecy was imparted to man, and that it was from its summit Mahomet ascended to the seventh heavens. In proof, as it were, of this latter statement, they point out not only an impression in the rock of the prints of the feet of the prophet, but also impressions of the angel Gabriel's hands, which were made in a successful attempt on the part of that angelic messenger to withhold the rock from ascending, as it endeavoured to do, with the prophet. Above this rock is suspended a canopy of crimson coloured silk, and encircling it there is an iron railing elaborately wrought and gilded. Beneath it there is a small cavern, called the "Noble Cave." The sides of this grotto "are plastered in order to produce *the impression* that this immense rock is *now* supported by a wall of masonry. They allege that it is really sustained by *nothing*, and this wall was merely placed here to deceive pilgrims, on account of fatal accidents to persons who had gone below and found themselves beneath such an immense *unsustained* rock."

The Mohammedan guides who went with us into this cavern not only stated that there was a vacuum beyond, but sought to impress the truth of this statement on our minds by a very substantial proof. Thus they struck the northern side of the cavern which, by way of response, immediately emitted a hollow sound. In the centre of the floor there is placed a marble slab, said to cover the mouth of the "Well of Souls." It is further stated in regard to this well, that at one time it was kept open in order that persons might hold intercourse with the souls of the departed. Owing, however, to the sad revelations ever and anon made, affecting the honour of the living, it was deemed necessary to close it. In each corner of the cavern there is a recess cut in the solid rock, and upon enquiring into the history of these artificial formations, we were told that they were the "retreats" in which Abraham, Elijah, David, and Solomon were accustomed to pray. On quitting this cavern we were invited to examine a slab of green marble, we were assured that this was formerly nailed to the ground by eighteen silver nails, three of which still remain in their original position. Our guides continuing their narration, further informed us that at the close of each of the past fifteen periods of Mohammedan history one nail had disappeared, and that on the last of the three remaining ones taking its flight, the end of all things will be nigh at hand.

Giving our attention in the next instance to the beautiful cupola, or "Dome of the Chain," as it is styled, and which is supported by seventeen slender marble columns, we failed not to have our admiration excited in the highest degree. It is in truth magnificent, and held in high veneration by Mohammedans, not, however, on account of its magnificence, but on the reflection that it is here at the last great day justice will be administered to all men by Him who alone has a right to judge the world. Having visited the spot where St. George, the patron saint of England, is said to have knelt in prayer—having seen the shield of Mahomet—and having been assured by our guides that the mosque contained in addition to

Mahomet's shield, other relics, which we could not be permitted to see, such as the pomegranates of David, the birds of Solomon, the saddle of the horse Borak, and an original copy of the Koran, we withdrew, and proceeded to the neighbouring mosque of el-Aksa. As we were directing our steps along a broad and well-paved pathway, towards the mosque in question, we observed a pulpit of the most perfect style of Saracenic architecture, standing in the open air. It is here that prayers are daily offered for the welfare of the Sultan. We also noticed at no great distance from this pulpit a marble fountain, at which formerly—for it is now dry—the faithful were accustomed to wash before entering the mosque. Under this fountain there is a large subterranean cistern into which, at one time, water from the Pools of Solomon was conveyed. The mosque el-Aksa was once a Christian church, and was built and dedicated to St. Mary by Justinian. It is in the form of a parallelogram, is two hundred and eighty feet in length, a hundred and eighty-three in breadth, and surmounted by a dome, which is almost as high as that of the Mosque of Omar. We failed in ascertaining the date when it was converted by the Mohammedans into a mosque. We know, however, that on the capture of Jerusalem by the Crusaders, it once more became a Christian church, and that within its precincts, so says Hovenden, the murderers of Thomas à Becket lie interred. “*Hic jacet miseri qui martyrizaverunt beatum Thomam, Archiepiscopum Cantuariensum.*” On entering this building our attention was directed to the “Well of the Leaf,” and to a pulpit consisting of carved cedar wood, inlaid with ivory. It was made in obedience to the commands of Mureddin, and placed in the mosque after his death by Saladin, his successor. Not far from this pulpit is pointed out the spot where Omar is said to have knelt in prayer.

After a peep into the long crypt of this church we went to the mosque called Sidna Issa, or the mosque of “Our Lord Jesus.” It is a small edifice surmounted by a dome, and occupies a position in the south-east corner of the Haram. In

a lower or subterranean room of this Mohammedan house of prayer, there is a marble trough placed under a canopy; pilgrims are assured that this was the cradle of the infant Jesus.

We next descended into the vaults, where we obtained a view of the massive piers and arches which support the roof of the cistern of the ancient temple. Ascending from these dark places of the earth, we repaired to the famous Golden Gate of the city. It occupies a position in the eastern wall of the temple area, and was formerly called by the Arabs Bab er-Rahmeh, or "Gate of Mercy." The name Golden Gate appears to have been given to it on the supposition that it was connected with one of the gold-covered gates of the ancient temple. The style of architecture is evidently Roman, and an opinion has consequently been entertained that it belonged at one period of its history to the area in which stood the temple erected by Hadrian in honour of Jupiter. It is now walled up, but for what definite reason no one is apparently in a position to explain. It is a somewhat singular fact that when the Crusaders were in possession of the city, this same gate, though not walled up, was kept closed, and only opened once a year, on Palm Sunday, in commemoration of our Lord's triumphal entry through it to the temple.

The Pool of Hezekiah, situated at no great distance from the Greek convent where we were staying, next came under our observation. It is about one hundred and fifty-two feet long, and one hundred and twenty-six feet broad, and contains a large supply of water. A reference to this ancient pool, which is in the highway of the Fuller's Field, is made in 2 Kings, chap. xviii, v. 17. From this pool we walked to that which bears the name of the "Lower Pool of Gihon." It is situated at a short distance beyond the Jaffa Gate, and though one of the largest of the reservoirs of which Jerusalem can boast, it is by no means the most serviceable, inasmuch as it is often quite dry.

Proceeding a short way beyond this pool, we arrived at

that which is styled the "Upper Pool of Gihon." It is three hundred and fifteen feet in length, and two hundred and eight in breadth, and its waters are conveyed to Birket el-Hamman by means of an ordinary trench. It is now surrounded by a Mohammedan cemetery, which we apprehend cannot contribute to the purity of its waters. As we were leaving this pool, a Turkish funeral procession was entering the adjoining cemetery. It consisted of male and female mourners, and was headed by two men, each of whom carried in his hand a branch of a palm tree. As a green pall covered the coffin, we concluded the dead man to have been a descendant of the prophet Mahomet.

The Pool of Bethesda, or "Place of Mercy," though far removed from the "Upper Pool of Gihon," was the object of interest coming next under our notice. It is situated in close proximity to St. Stephen's Gate, and was the resort of sick persons, upon one of whom Christ graciously performed the healing miracle St. John recorded in the 5th chapter of St. John's gospel. It is now a dry basin, measuring three hundred and sixty feet in length, one hundred and thirty in breadth, and seventy-five in depth. At the southwest corner there are two lofty arched vaults or passages; these are regarded by the monks as two of the five porches by which the pool was formerly approached. But though many believe and contend that this pool is the Bethesda of Scripture, there are others who argue that on a careful examination of its structure there is no evidence whatever to support such an opinion. Indeed, Dr. Barclay, whose knowledge of Jerusalem cannot be doubted, speaks as follows in regard to it. "That this immense trench," he says, "which we see from its design was constructed as a defence to Antonia, can be Bethesda, is an idea too absurd and improbable to need formal refutation." It would appear, therefore, to the minds of some, that the true Bethesda has yet to be discovered.

The "Cænaculum," where, according to tradition, the last Passover was kept, and the Lord's Supper instituted, was the place to which we next repaired. It is a large upper room,

utterly devoid of furniture, and having in many respects an uncared-for appearance. Beneath it is the supposed tomb of David. We were permitted to see the catafalque by which it is covered, but neither artful persuasion nor the offer of money could prevail upon the custodian to admit us into the vault containing the coffin.

Passing through the Zion Gate, we visited the Palace of Caiaphas, the High Priest. It is now a convent, the property of Armenian priests, and contains, according to their statements, certain objects of interest. Thus, they directed our attention to a large stone under the altar, which they maintained was the veritable one that enclosed the entrance to Christ's sepulchre. This statement was at variance with one previously made to us on the occasion of our visit to the Church of the Holy Sepulchre, where we had also been shown a stone and been informed it was the very one rolled back from the mouth of the tomb by the angel on the morning of Christ's resurrection. We were now in addition invited to inspect a small cell, in which we were told our blessed Lord was imprisoned until the hour when he was brought before the Roman governor. It was here, too, that St. Peter denied his Lord three times.

On quitting this convent, formerly the palace of Caiaphas, we went to the Greek cemetery, which had a very neglected appearance, and thence to the English cemetery, in which, amongst other tombs, we saw one containing the remains of Dr. Alexander, the first Anglican bishop of Jerusalem. A row of alms-houses, erected by that great philanthropist, Sir Moses Montefiore, for the benefit of indigent Jews, next attracted our attention.

On re-entering the city by the Jaffa Gate, we visited the Tower of David, or Tower of Hippicus, as it is more properly styled. On entering this ancient tower, its inmates, a few Turkish soldiers, received us kindly, and conducted us over all that now remains of it, for time, the consumer of all things, not to speak of the devastating effects of frequent wars, has reduced its former dimensions very considerably.

Yet the portions of it which are left, stand not only as a monument of its antiquity, but also of its past strength and well-earned renown. Oftentimes have implements of destruction been hurled against its walls on the part of enemies, with the view of razing it to the ground, but despite all these and other adverse circumstances, it is still the Tower of Hippicus. We may add that many persons suppose it was from the summit of this tower David beheld the fair beauties of Bathsheba.

Quitting the Hippic Tower, we went to the Mogrebin quarter of the city, and approached by a short passage to a portion of the Temple wall, at the base of which not less than three or four hundred Jews were standing, and earnestly praying in a loud tone of voice for the advent of the Messiah. Many of them, too, were weeping bitterly, and as if in great anguish of mind, beating heavily upon their breasts. Several finishing their prayers had recourse to their Bibles, and read in a loud tone of voice appropriate passages from the Psalms of David. This place, owing to the fact of its being enclosed on one side by the old Temple wall, is regarded by the Jews as the most sacred place to which they are permitted by their Mohammedan rulers to have access, and, consequently, every Friday afternoon they resort to it for the purposes already mentioned. It is not inaptly styled the "Wailing Place of the Jews."

On the following day, after a ramble through the bread, fruit, vegetable, meat, medicine, shoe, cloth, copper, gold, and silver bazaars, each of which is in the form of an arcade, and very oriental in style, we passed along the "Via Dolorosa," or the path the Saviour trod when on His way from the palace of Pilate to Calvary. We had not gone very far along this street, so closely connected with the most painful associations, when our attention was directed to a building said to have been the Palace of Pontius Pilate. Entering this place, which is now regarded as one of great sacredness, we observed recorded above the doorway of an inner room the following inscription:—



"Ego in flagella paratus sum." Resuming our journey along the "Via Dolorosa," we at length left the city by the gate of St. Stephen, and after examining the plot of ground on which St. Stephen is supposed to have suffered martyrdom, we crossed the Brook Kedron, and entered the Garden of Gethsemane. It is of very limited extent, is enclosed by a wall which is in the form of a parallelogram, and contains a few very old olive trees. In niches which are formed at frequent intervals in the wall, are placed figures, in bas relief, representations of the sufferings of our blessed Lord. On the wall of a small recess, which is styled the "Grotto of Christ's Agony," we noticed the following Latin inscription:—

"Hic sudor ejus factus est  
Sicut guttæ sanguinis decurrentis in terram."

After a visit to the reputed tomb of the Virgin Mary, we made the ascent of Mount Olivet, having the best and noblest feelings of our nature aroused to the highest pitch of interest. The mount is well bestudded with olive trees, several of which have such a very gnarled and antiquated appearance, as almost to lead the beholder to suppose that they were growing in the days of our Saviour. After an ascent of many feet, we reached the most elegant stone church belonging to the Latin Christians, covering a grotto, in which it is said Christ taught His disciples the Lord's prayer. The peristyle in front of this church, is quite new, and is one of the most beautiful structures of the kind which we have as yet seen. It is enclosed on each side by a corridor, on the walls are painted in most legible characters the Lord's prayer in almost every known language of the earth. In a recess formed in one of the corridors of the peristyle is a sepulchre, in which it is intended that the remains of Aurelie de Bossi, Princesse De La Tour D'Auvergne, Duchesse De Bouillon—the foundress and benefactress of the church—shall be interred. Surmounting the sepulchre there is a magnificent monument, consisting of a stone plinth, on which is placed in statuary

of white marble a recumbent figure of the princess. The inscription recorded on the plinth reads as follows :—

“ Aurelie de Bossi, Princesse De La Tour D’Auvergne, Duchesse De Bouillon, a donné à la France, et Restitue au culte Chretienne Sanctuaire Venere Ou N.S. Jesus Christ a En Seigne Le Pater Noster à ses Disciples. Elle Y a Fait Eriger ce monument. Que Le Dieu Tout Puissant La Comble De Ses Bénédictiones dans le Temps et dans L’Eternité.

Ainsi Soit Il.”

Ascending still higher, we reached the mosque of Jehl Tûr, in which is contained not only the cave of Palagius, but also a stone sarcophagus of great antiquity. It is maintained by Eastern Christians that it encloses the body of Margarita, a courtesan of Antioch, who on embracing the Christian faith resided here as a nun under the assumed name of Pelagia. The Jews, however, contend that it is the tomb of Huldah, the prophetess, while the Mohammedans venerate it as the last resting place of one of their saints. From the top of the minaret of this mosque, we had, the day being bright and clear, a very commanding view of the Dead Sea, the Valley of Jehoshaphat, and the city of Jerusalem. After wandering for some time on the summit of this most interesting mount, and having seen the reputed spot on which Christ stood when He wept over Jerusalem, the place also from which He ascended to heaven, we entered a series of long subterranean passages. These are caverns containing sepulchres, many, if not all, of which have evidently been opened, and the coffins formerly deposited in them removed, and no longer to be found. On leaving these catacombs, we entered the Valley of Jehoshaphat, where we saw the tombs of Absalom, Zachariah, St. James, and Jehoshaphat. The memory of Absalom, owing to the rebellious acts of which he was guilty towards his father is manifestly held in great contempt both by Jews and Mohammedans. Thus all who pass by his tomb throw stones at it to mark their disapprobation of his unfilial conduct.

Passing through this valley, along the banks of the Brook Kedron, we reached the "Well of the Virgin Mary," from which some women were drawing water. Afterwards we visited the "Pool of Siloam," and that styled the "Pool of Joab" or "Nehemiah," a cavern in which it is said the apostles sought safety after the crucifixion of our Lord, known in consequence as the *Latibulum Apostolorum*, or the "Retreat of the Apostles." The *Aceldema*, a huge pit into which formerly the dead bodies of strangers were cast, did not escape our observation. Nor did the many ancient cavernous sepulchres by which it is surrounded, and at one period of their history not simply receptacles for the dead, but also the haunts of demoniacal persons, fail to interest us. In an inner chamber of one of these tombs a savage pariah dog for some moments fiercely disputed our entrance. On gaining admission we discovered that she had young ones, but they were located in a recess, the aperture of which was so small as to preclude the possibility of our reaching them. The floors of several of these ancient sepulchres were strewn with the bones of oxen and sheep, conveyed thither doubtlessly by pariah dogs and jackals. As we were withdrawing from our exploration of this ancient necropolis, four lepers came and asked alms from us. Their sudden appearance in this spot greatly reminded us of the dwellers in tombs in the days of our Lord.

We now made the ascent of the "Hill of Evil Council," on the summit of which, it is asserted, Caiaphas had a suburban residence, and where the Jews took council and devised evil against the Son of God. We now proceeded through the Valley of Hinnom to the Jaffa Gate of the city. It was in this valley that children were at one period of Jerusalem's history offered in sacrifice to Moloch. These human victims were thrown into the arms of a heated brazen statue of the god from which they fell, it is supposed, into a blazing furnace at his feet, and so perished. It was with the view of rendering this place odious in the estimation of all Jews, but more especially so in the opinion of those who had idolatrous

proclivities, that the good king Josiah defiled and polluted it by making it the receptacle of dead men's bones and every species of filth.

On the following day, leaving the city by the Damascus Gate, and forcing our way with some difficulty through a vast drove of camels resting near it, we entered the celebrated Cave of Bezetha, which we found to be of very great extent. The dangers and difficulties, however, by which our explorations of it were ever and anon beset, caused us to beat a retreat without having effected a thorough investigation of all its nooks and corners. Thence we went to the Cave of Jeremiah; owing to its wide entrance, it can be thoroughly explored without the aid of torches or flambeaux. A very aged Mohammedan hermit who resides here kindly undertook to escort us through the cavern, and, in doing so, was very particular in directing our attention to the traditionary spot where the prophet Jeremiah during his supposed incarceration in this cave was accustomed to recline. The base of the cavern at the time of our visit was more or less flooded with water. This circumstance, however, greatly added to the *coup d'œil*, the water in question having all the appearance of a lake in miniature.

Going from this place on our way to Kubr-el-Moluk, or the Tombs of the Kings, we passed some very large ash heaps which credulous pilgrims and tourists believe are formed of ashes, removed at sundry times, during remote ages, from the altar of burnt offering which stood in the Temple of Solomon. It requires, we think, but very little argument to prove that they are in reality the ash pits, so to speak, of the soap manufactories of the city, the sacred ashes of the temple having been deposited in what is termed the "Ashes Valley of Kedron." On arriving at Kubr-el-Moluk, the Tombs of the Kings, we were much gratified by an exploration of the most exquisitely constructed catacombs we have as yet seen. The chambers constituting this charnel-house of kings are cut out of the solid rock, and are approached by a spacious and sculptured doorway, which, though now much defaced by

time, still retains well-defined traces of its former grandeur. In the side walls of these rooms are recesses, each of which is sufficiently large to contain a coffin. As these recesses run into the rock in a narrow, oven-like form, they are accessible only at one end. This, however, is not a general rule, as in other and neighbouring royal sepulchres by us inspected, the niches for the reception of coffins ran parallel with the walls. Several of these royal sepulchral caverns, designedly constructed of the most durable materials, have in the course of ages been opened, and doubtlessly plundered by ruthless men. Further, they afford in many instances the most unmistakable evidence of the destructive effects of the hand of time; and, consequently, impress the mind of the beholder forcibly with the idea that they are not simply the dilapidated tombs of once powerful rulers, but monuments at the same time of the rapidly decaying nature of this world's glory.

Having now visited all the places of interest in and about the city of Jerusalem, we gave our attention to what may not be inappropriately termed its outlying districts. Of these neighbouring localities, the first to which we directed our steps was Bethany, the town of Mary and Martha. Here we had an opportunity of seeing the traditionary tomb of Lazarus, which, unlike the sepulchres we had previously visited, resembles a natural cave rather than a chamber hewn out of the solid rock. We descended by means of a short flight of steps into the interior of this sepulchre, and so high was the roof as to admit of our standing in an upright position. The ruins of the house in which Lazarus and his sisters resided were also pointed out to us.

As we were returning from Bethany, we were accosted by a native woman, having fresh figs for sale. Being very hungry we bought, evidently to the great satisfaction of this itinerant fruiterer, not only the fruit in question, but the basket in which it was contained. On our way to Bethlehem, we passed once more through the Valley of Hinnom, and crossed the Plain of Rephaim, where David conquered the Philistines (2 Sam., chap. v, 18; Josh., chap. xv, 8).

In passing, we called at the Greek Convent of Mâr Elias, which, owing to its architectural design and great strength, reminded us more of a fortified baronial castle than a convent. Attached to this religious house there is a large chapel, containing, amongst other things, two tombs of a somewhat imposing appearance. Of these sarcophagi, the largest encloses the remains of Elias, at one time Patriarch of Jerusalem, and the other those of a former Bishop of the Greek Church. Proceeding onwards, we reached the tomb of Rachel, wife of the patriarch Jacob, where we halted for a short period, and on resuming our journey, quickly arrived at Bethlehem.

On entering this small but highly renowned city of Judea, our attention was at once directed to the wells from which David on one memorable occasion drew water to quench his thirst. The beautiful Church of St. Helena, and the Grotto of the Nativity, or the place in which the King of Kings was born, were the objects of interest to which in the next instance we were naturally drawn. The subterranean passages, containing tombs of Eusebius, Jerome, Saint Paula, and her daughter Eustachia (not to forget the cavernous chamber in which Jerome wrote his learned works), all came under review. On visiting the Grotto of Milk, a cave in the side of the rock, and in which the Virgin Mary is supposed to have suckled the infant Jesus, we found that from its roof and walls were suspended, in honour of the Holy Virgin, eucharistical offerings of wheat ears. Whilst we were examining this cave, we saw some women, who were purchasing from its custodian what appeared to be at first sight small circular gingerbread cakes. A closer observation, however, of these edible wares revealed to us the fact that they were cakes composed of sand scraped from the roof or walls of the grotto, and that they are held in great esteem on account of their milk-producing properties. Thus, superstitious native women, on finding, when nursing, that they have not sufficient milk for the proper nourishment of their babes, mix portions of these sand cakes with their ordinary food, in order that the want complained of may be supplied.

Proceeding a short distance beyond Bethlehem, we arrived at the Grotto of Shepherds, or the place where the angelic messenger proclaimed to shepherds, when keeping watch over their flocks by night, that there was born in the city of David a Saviour which was Christ the Lord. On leaving this spot, we directed our course to the Pools of Solomon, and passed on our way thither the village of Urtas, and its well cultivated lands and gardens. We also crossed on several occasions the aqueduct, through which water flows with considerable rapidity from the pools in question to Jerusalem. After a delightful ride of an hour and a half we reached the end of the Valley of Etham, where we were gratified on beholding three immense reservoirs, partly hewn out of the solid rock, and partly enclosed by masonry, and which from time immemorial have been regarded as the workmanship of Solomon. They are each upon a separate level, one above the other, and are capable of containing a vast body of water. Small channels lead from each of these tanks to the main and tortuous aqueduct of which we have previously spoken. Near to these pools there stands a large square castle, which has all the appearance of having braved the storms of many centuries.

One writer, in speaking of this ancient fortress, suggests that in all probability it was erected for the protection of these pools during the period of the Holy War, and in support of this suggestion he adds that the early Crusaders, as is very well known, suffered, on their near approach to Jerusalem, great hardships, in consequence of the different wells having been poisoned by the enemy. The moon having arisen in all her brightness, we quitted this fort, where, by the kind permission of its garrison—two Turkish soldiers—we had dined, and, remounting our horses, rode towards Jerusalem.

Our next journey was to Ramah, the village in which Samuel lived, died, and was buried, and which is situated at a distance of seven or eight miles from Jerusalem. The road which conducts the traveller thither is rough and

rugged to a great degree. The country also which it intersects is apparently, as regards sterility, without a parallel. As the village of Ramah stands upon a high hill, which is utterly devoid of trees, it is seen from a considerable distance on all sides. The dilapidated mosque which has been erected over the tomb of Samuel, and which crowns the summit of the hill, resembles, when seen from afar, an old castle rather than a house of prayer. The custodian of the mosque allowed us to approach the catafalque by which the tomb of Samuel is covered, but, like the keeper of the tomb of David at Jerusalem, he would on no account suffer us to enter the sepulchre. The only other object of interest which this village contains is an ancient and well-constructed tank of excellent water. Returning to Jerusalem by a different road, we passed three or four small houses hewn out of the solid rock, and in which some wild-looking Arabs were living. On entering these rock-formed dwellings, we observed some long-barrelled guns and other deadly weapons, which added not a little, as we thought, to the naturally fierce looks of their owners. These men were sitting, as it were, each under his own vine, for the patches of land by which their mountain homes were surrounded having been brought by dint of hard labour into a state of cultivation, were yielding grapes and olives. We also passed two or three ancient ruins, one of which greatly resembled an *Aceldema*. The sight, however, which perhaps interested us most of all on this short journey, was three wild deer, which remained in view for some time, and greatly amused us by the agile and graceful manner with which they occasionally bounded along the rocky slopes of the hills.

On the day following our visit to Ramah, we attended the ordination of a priest in the Church of the Holy Sepulchre. The ceremony, which was of an imposing nature, was conducted, in the presence of a large congregation, by the patriarch and five bishops, all of whom wore robes of great magnificence. Of these six ecclesiastical dignitaries, the patriarch was the only one who wore a mitre, bishops of the



Greek Church not being permitted to appear in such head-dresses in the presence of a patriarch.

At the close of this interesting ceremony, we took leave of our hospitable friends at the Greek convent, and set out for Leda or Lydda (Acts, ix, 35), which, though once a place of some importance, now sits solitary. On our arrival we hastened to a very fine old church, which has been recently repaired, and which, it is said, was built by Richard, surnamed Cœur de Lion, in honour of St. George, the patron saint of England, who, according to historic records, suffered martyrdom here. His remains repose in the crypt of this church, and over the plot of ground which encloses them there stands a richly sculptured marble cenotaph.

Continuing our journey to Jaffa, which we reached after a few hours' ride, we embarked for Beyrout, a Phœnician city, standing on high ground, and in close proximity to the sea shore. It fell from the Saracens to Baldwin the First in 1111, but reverted to them in 1187. In 1197 it once more became the possession of Christians, by whom it was held until the departure of the Crusaders from Palestine. In 1700 it fell into the hands of the Druses, and eventually into those of the Turks. The European part of the town is very extensive, and intersected by broad and well-macadamised roads. It contains a handsome Roman Catholic Church and a Scotch Church, also of a somewhat imposing appearance. In regard to educational establishments, it possesses apparently very great advantages. The native part of the town, owing to its truly oriental character, greatly interested us. The bazaars, all of which are covered with vaulted roofs, are extensive, neat, and well paved. The shops, too, are very numerous, and, as is the case in almost all other eastern cities which we have visited, each trade or branch of industry is confined to its own locality. The objects of interest within easy reach of Beyrout are the Dog river and pine forest.

Re-embarking, we took our last look at the shores of the Holy Land, and proceeded on our voyage to Asia Minor.

## CHAPTER XIV.

## ÆGEAN SEA AND ASIA MINOR.

Cyprus—Rhodes—Cos—Samos—Chios—Smyrna—Ephesus—Sardis—Philadelphia.

AT Beyrout we embarked on the steamer "Hungaria," and proceeded on our way to the Island of Cyprus, a place endeared to our memory from its association with St. Paul, who travelled through the Island with St. Barnabas, a native of the place, as his companion. We debarked at one of its principal ports, Larnica, a town consisting only of a row of houses and shops stretching along the sea shore, and possessing nothing worthy of remark. We were informed that the island is about 140 miles in length, and varies in breadth from five to 50 miles.

Richard Cœur de Lion conquered Cyprus in 1191 from Isaac Comnenus, and gave it to Guy Lusignan, King of Jerusalem, by whose family it was retained for three centuries. In 1473 the Republic of Venice obtained possession of it, but in 1571 it was taken by Selim II, and it has ever since been under the dominion of the Turks. The majority of its present population belongs to the Greek Church. Cyprus was one of the first places out of Palestine where the doctrines of Christianity were promulgated, at first to Jews only, but on St. Paul's visit to the island, the Proconsul Sergius Paulus and other inhabitants were converted by the preaching of that apostle.

Continuing our voyage, we at length reached the Island of Rhodes, which, from the remotest antiquity has been celebrated not only for its commercial enterprise and love of literature, but also for its salubrious climate and fertility of soil. It is about 132 miles in circumference, and contains

two principal cities, namely Rhodes and Lindus. On our arrival at the first-mentioned of these cities, we went at once to the place where the huge brazen image of Apollo, called Colossus, had formerly stood. This statue, which was one of the seven wonders of the world, and which in its construction occupied Chares, of Lindus, during a period of twelve years, was erected over the mouth of the harbour, and was so high (126 feet) that ships on entering or leaving the haven, sailed between its legs. It had not braved more than fifty-six summers, when owing to the shock of an earthquake (B.C. 224) it fell to the ground, and was never re-constructed. The fragmentary pieces of brass which had composed it were sold A.D. 672 by the Saracens, who were then in possession of the island, to a Jewish merchant of Edessa, who on the completion of his purchase discovered that he had a load for 900 camels.

This city was for many years the residence of the Knights of St. John of Jerusalem, having been presented to them A.D. 1308 by the Emperor Emmanuel. The remains of their celebrated fortress and stronghold, which sustained so many blockades and sieges, and which A.D. 1522 after a glorious resistance of four months, surrendered to Solymán the Magnificent, are still to be seen.

The voice of Christian prayer and praise, however, is no longer heard within the walls of the church of St. John, that edifice having been converted into a Mohammedan mosque. The pleasure which we derived from our visit to Rhodes was not a little enhanced by the consideration that St. Paul called here when on his journey to Jerusalem, A.D. 58 (*Acts*, xxi, 1).

Sailing alone the eastern coast of the Ægean Sea, we passed very close to the Island of Cos, which is not far distant from the Gulf of Halicarnassus. We obtained an excellent view of the city of Cos and its surrounding districts, and were indeed struck with the many proofs afforded us in passing of the natural productiveness of the island. Orange, lemon, pomegranate, fig, and other fruit trees, grow in great

profusion. And so extensive are its vineyards, mulberry plantations, and grain fields, as to render it famous for large supplies of corn, silk, and wine. As we were gazing with admiration on this beautiful island, we were reminded that it was the birth-place of the physician Hippocrates, who rendered himself so famous at Athens during the great plague which visited that city B.C. 429. Losing sight of Cos we passed in close proximity to the Island of Patmos.

This latter place, rendered so famous from being the island to which St. John the Divine was banished, and where he wrote the Apocalypse, is a rocky and bare island about fifteen miles in circumference. The town is situated upon a high rocky mountain rising immediately from the sea, and it, together with the Scala below upon the shore, consisting of some shops and houses, forms the only inhabited site of the island. On the top of the mountain is a monastery containing a good library of printed books and manuscripts. This monastery was built by the Emperor Alexis Comnenes in 1117 to serve as a protection from the Corsairs, as well as to afford an asylum to the brothers of St. John. A natural grotto situated between the monastery and the shore is pointed out to the visitor as the place in which St. John wrote the Revelation.

Passing Samos, the island which we next visited was that called Chios, or Scio. It is thirty miles long from north to south, and is rich in cotton, silk, fruit, and gum mastic, which last-mentioned product is in great demand as a masticatory on the part of Turkish ladies. The chief city of the island, which in some respects reminded us of the city of Victoria, Hong-Kong, is also named Chios. It is the birth-place of the poet Ion, whose tragedies commanded such applause at Athens, and of the historian Theopompus. Moreover, it was one of the seven illustrious cities which disputed the right of having given birth to Homer, the prince of poets:—

“ Smyrna, Chios, Colophon, Salamis, Rhodos,  
Argos, Athenæ,  
Orbis de patriâ certat Homere, tuâ.”

We learn from the writings of both ancient and modern historians that it has on many occasions been engaged in long protracted and bloody wars. The cruel massacre, however, of the majority of its inhabitants, and the enslavement of those who survived by the Turks in 1822, forms not only one of the most deplorable incidents of the Greek War, but also one of the darkest pages of Chian history.

Leaving Chios we soon arrived at Smyrna, a chief city of the province of Lydia, in Asia Minor. This city, which stands at the base of a range of mountains enclosing it on three sides, is noticed in the Apocalypse as one of the Seven Churches of Asia (Rev. i, 2 ; Rev. ii, 8—11). It was destroyed by an earthquake A.D. 177, but was rebuilt on a still more magnificent scale, under the auspices of Marcus Aurelius. It has, however, suffered from earthquakes, and since fallen from much of its former importance, though, owing to the convenience of its situation, it still maintains its position as a great commercial city, and the emporium of the Levantine trade. Its monuments of antiquity are not numerous. A ruined castle, which crowns the summit of a high hill, marks, it is said, the ancient site of the city. A visit to these ruins, together with their antiquated and singularly constructed reservoir or tank, gave us much pleasure. The ruins of the temple of Jupiter Acræus, which was in the Acropolis, the aqueduct, the stadium, the theatre, and the tomb of Polycarp, all came under review. Of the stadium, the ground plot alone remains, the seats and marble decorations with which it was at one time furnished being now no longer *in situ*. It is supposed that this was the place where Polycarp, the disciple of St. John, suffered martyrdom. A very ancient tomb, in which it is asserted the remains of Tantalus were buried, also received a visit from us. It is a spacious vault, and consists of well-constructed stone walls, and an arched roof of the same material. Having explored the various antiquities which Smyrna contains, we repaired to the Greek churches which are respectively dedicated to St. Demetrius, St. George, and St. Photino. Of these three

churches, each of which contains a marble rood-screen, that of St. George proved the most interesting. On the panels of the rood-screen of this church are portraits of distinguished saints and illustrious bishops of the Greek Church, together with various representations of the Acts and sufferings of our blessed Lord. This custom, however, is not unique, as in almost all Greek churches portraits of saints are attached to the rood-screens. Votaries on entering the church kiss, as a mark of devotion, one or more of these portraits. The church of St. George also contains a magnificent marble monument in honour of an opulent Greek merchant, who was named Constandine Spartali. Attached to this church there is a school, library, and a museum. In the latter there are many antiquities, and a large collection of ancient and modern coins. On the occasion of a second visit which we paid to the church of St. Demetrius, we had an opportunity afforded us of witnessing a Greek funeral. The corpse, that of a man, which was more or less exposed to view (the coffin being without its lid), had a most life-like appearance. It was attired in a suit of black cloth, while the head was covered with a red fez, and upon it there was placed a portrait of the Virgin Mary. All the mourners who were present on the occasion stood around the coffin, each holding a lighted taper in his right hand. The service in the church as performed by the priests was very similar in its leading features to the funeral rites which are observed by the Church of Rome. So soon as it had been brought to a close, the principal officiating priest gave the chief mourner a drink of wine, and at the same time bade him not to sorrow, as do men without hope. The mourners then approached the coffin in rotation, and kissed not only the corpse, but also the portrait of the saint which was resting upon it. The coffin having at length been closed, was placed in a hearse and conveyed to a large Greek cemetery which is situated at a short distance beyond the town, and there buried. And here we may mention that at Smyrna, at all events, the remains of Greeks are not suffered to repose in the grave more than a year after their interment has

taken place. At the end of that period of time they are examined, washed with wine, put into a bag, and then cast into a public mausoleum. This latter remark respecting the mausoleum applies in a great measure to poorer families only, as the wealthier citizens have private cenotaphs into which to deposit the ashes of their dead. The mosques were the next places of interest which we visited. There was only one, however, of these religious institutions which was at all deserving of a visit. It was very spacious, and on each side of the pulpit which it contained was arranged a banner representing the supposed triumph of Mohammedanism over Judaism and Christianity. The great fast of Ramadan, which was being strictly observed at the time of our visit to Palestine, came to a close during our stay at Smyrna, and a festival which consists in paying homage to the dead commenced. Thus, in all the Mohammedan cemeteries, each of which, owing to the many tall cypress trees which grow therein, has a most sombre appearance, we saw several Turks, men, women, and children, who were engaged in repairing their family graves and presenting offerings to the manes of their ancestors. A stroll through the bazaars, which are very similar to those we have already described, interested us very much, and afforded us an opportunity of seeing and examining the excellent articles for the manufacture of which Smyrna is famous. As this city is also renowned for its fig mart we repaired thither, and found in two or three fig warehouses which we inspected many labourers engaged in packing figs in drums or boxes, with a view to their transmission to England and other European countries. Each labourer had by his side a small wooden vessel containing salt water, and into which he frequently dipped his fingers in order to free them from the saccharine matter which they had gathered from handling the figs. The leaves, too, which they placed between each layer of figs, were, previous to their being applied in the manner described, dipped in the same vessels of salt water. On withdrawing from these fig warehouses, we entered an establishment in which raisins are prepared. The floors of the various

chambers constituting this building were covered to such a degree and in such a manner with heaps of raisins, as to remind us of a vast granary well stocked with grain. As Smyrna is also famous for its breed of leeches, though not to the same extent as in former years, we visited some leech tanks which are contained in the garden of Mr. Pettrino. The tanks in which these useful creatures are bred and reared, resemble ordinary ponds of water. The bed of each tank is made to produce a crop of thick grass or weeds in which, more particularly during the winter, the leeches pass much of their time. On the occasion of our visit to these tanks, the man who had charge of them caught several of the leeches by the adoption of the following simple expedient. A board covered on each side with thick flannel, was cast on the surface of the waters, where it was suffered to remain for a few minutes. On being withdrawn, we discovered that its lower side was completely covered with leeches, which were at once removed and made ready for exportation.

During the course of this day, the shock of an earthquake was felt at Smyrna, which, owing to its severity, greatly startled the citizens. It was, however, surpassed by a similar event which occurred on the following day. We were sitting in the Hotel des Deux Auguste at the time of this second earthquake, and so violently were the walls and rafters of the building shaken, that, for three or four seconds, it appeared to us as if the whole fabric would fall to the ground. We had previously, in the course of our journeyings in foreign lands, experienced the shock of six or seven earthquakes; they were, however, mild in comparison with the one to which we have just referred.

Having visited all the sights of Smyrna, we went to Ephesus, where we were much gratified, not only by the sacred and classical associations of the place, but also by the many objects of antiquity for which that city is so justly renowned. It is situated at a distance of sixty English miles from Smyrna. The journey, however, was easily performed, as there is a railway by which these cities are con-



nected. As we travelled along this line, seated in a first class carriage, we naturally contrasted the comforts which attended our journey with the discomforts which St. Paul must have experienced when he visited this and many of the neighbouring towns.

On alighting from the train at Ephesus, we were accosted by the late Mr. Wood's celebrated dragoman, "George," under whose auspices we at once entered upon the explorations of this ancient city. The first object of interest to which our attention was directed, was a ruined aqueduct, the fragmentary portions of which lie on each side of the line of railway. This aqueduct, we were informed, was built, in a great measure, with blocks of white marble brought from the temple of Diana. If the traveller's observation be not particularly drawn to the ruins of the aqueduct, which lie on the left side of the railway, he is apt to miss the finer portion of them. In our case, however, under the able guidance of the dragoman, we thoroughly explored the whole of the remains of this once magnificent artificial water-course. On our road thence to the town, we passed a picturesque old mosque, and noticed its colonnade of curious brickwork. At a fountain further on we saw some Mohammedans prostrating themselves in prayer. To the right of this fountain there stands an old sarcophagus, in which, at the time of our visit, some women were washing clothes. Surely this is an instance of those strange changes which time brings about. How amazed would be the original occupier of that sarcophagus, if he could see it now reduced to its present homely use!

We observed traces of the ancient city wall on the mountain to our right ere we entered the Magnesian Gate. The three openings of this gate can be clearly seen, two of which were reserved for the use of chariots and waggons, and the other for foot passengers only. Near to this gate an inscription was discovered, setting forth the fact that the waters of the "Little Marnas" were brought this way into the city. Within the now ruined walls of the town we came to a basilica, only

partially excavated, which, as our dragoman informed us, was most probably converted into a Christian church in the fourth century, and dedicated to St. Luke. The sides of this basilica were evidently in ages past adapted to the use of shops, and in one of the openings some sawn bones were discovered, which had clearly been prepared as handles of knives. The building was circular in form, fifty feet in diameter, and stood in a quadrangle one hundred and fifty feet square. It was adorned by sixteen columns, and there is every reason to believe that the whole was formerly surmounted by a dome. We saw traces of the colonnade by which the quadrangle was enclosed, and observed vestiges of the white marble pavement by which it was adorned. Close to the basilica stands the tomb of St. Luke, the authenticity of which is, to our minds, undoubted. Indeed, the proofs that, in this present dilapidated sepulchre, the remains of the saint were buried, are positive. A carved emblem of the bull, together with a cross engraved upon the door-post of the tomb, is to be seen. Several graves have been discovered, and it is conjectured that they contained the remains of Christians who died in the fourth and fifth centuries, and who sought the privilege of resting beside the saint. It is most probable that the body of St. Luke was buried in a vault in the centre of the tomb on its removal from the original grave beyond the walls of the city. This happened, it is conjectured, when Christianity had become established in Ephesus, and after the temple dedicated to Diana, the tutelary goddess of the city, had been destroyed.

Amongst the ruins of this most interesting spot, we visited those of the Odeum, or Lyric Theatre, said to have been built in the time of Antoninus Pius. Our observation was drawn to traces of the five front doors, and to the steps leading down into the orchestra. This theatre, the auditorium of which is still partly visible, was capable of holding two thousand four hundred people. We afterwards proceeded to inspect the majestic ruins of the Gymnasium, which stand near to the ancient city port. It must have been, judging from what remains of it, very spacious, and capable of holding

a vast number of people. From this point the great theatre comes into sight, and we hastened on to gain a nearer acquaintance with its lofty proscenium, extensive stage and orchestra, and its auditorium, the latter being sufficiently spacious to seat twenty-four thousand persons. The proscenium is said to have been built during the reign of Trajan.

We then went onward to the Stadium; but here there is little to observe, as all is in complete ruin. Having examined the bases of the columns and their pedestals, we proceeded to the opposite mound, where stands the ruins of the temple of Jupiter Serapis. These ruins contain a circular rock-cut altar, with steps on four sides and pedestals for columns. It is evident from the traces now left, that the square in which this altar stood, was divided into small rooms or cells, similar to those at Puteoli, near Naples. Passing through the Coressian Gate, towards the end of the Stadium, at less than a mile's distance, we came to that most interesting spot, proved, by Mr. Wood's discovery in 1869, to be the veritable site of the Temple of Diana. We looked down a depth of thirteen feet, and saw the pavement of the temple, and also the position which the pillars used for the support of the roof, had occupied. Around were fragments of this former monument of idolatry and magnificence. Demetrius and his fellow craftsmen, together with the silver shrines which they made for Diana, came, as it were, to our view, and the silence which prevailed was, in our imagination, broken by the cry on the part of the excited people, "Great is Diana of the Ephesians."

We also visited a large cave, which is said to have afforded shelter to seven Christian youths\* who had fled to it for refuge at the commencement of the Decian persecution, and who, on falling into a deep sleep, continued there, in that state, for a period of three hundred and fifty years. The history of these seven sleepers is celebrated in the East, and the legend has found favour both with Christians and

\* These youths were named, respectively, Maximian, Malchus, Marcian, Dionysius, John, Constantine, and Serapion.

Mohammedans. Some Latin divines, strange to say, have believed in it, while others have justly regarded it as a fable. The legend, as it is generally received, runs thus :—

In the reign of the Emperor Decius there were seven Christian youths at Ephesus, who were forced to leave that city on account of the prevailing idolatry. They were directed by God, who purposed to protect them from a persecution about to take place, to seek refuge in a cave in the valley of Rekim. A dog named Kratim was observed to follow them, and on their attempting to drive him back, God unloosed the animal's tongue, and caused him to say, "I love those who love God; therefore go to sleep, and I will guard you." This promise the dog faithfully performed for three hundred and fifty years, that is during the period of the deep sleep into which God had cast the youths. They were also watched over by the special providence of God, who influenced them to turn in their sleep, that they might not be injured by lying too long on one side. He also caused the sun to shine upon the cave all day. When at the end of the three centuries and a half, the youths awoke, one\* of their number went into the town to buy food, but as the coin he offered in payment was so antiquated he was brought before the bishop and governor, and afterwards into the presence of the Emperor Theodosius, to account for his possession of it. The youth, however, could give no satisfactory reason, as he and his six companions knew not that they had slept for more than half a day. The Emperor and people hastened to the cave, and inquired of them what their past history had been. At length God ordained that they should die, and they were buried by the Emperor with becoming solemnity in the cave to which we are now referring, and a chapel was built over their remains. They are considered to rank next to the prophets by Mohammedans, and much honour is accorded to the faithful dog by this same sect of religionists. Indeed this animal's name is written as a talis-

\* He who was named Malchus.

man on their letters, and he, it is supposed, is one of the favoured animals which, according to Mohammedan teaching, will gain admittance into Paradise. The other animals which Mohammedans contend will be admitted into Paradise, are the ram sacrificed on Mount Moriah, Jonah's whale, Solomon's ant, Abraham's calf, Queen of Sheba's ass, the prophet Salech's camel, Moses' ox, Belkis' cuckoo, the ass on which Balaam rode, the ass on which our Lord entered Jerusalem, and the mule on which Mahomet rode to heaven. So struck was Mahomet\* when he read the story of the seven sleepers, that he devoted one whole chapter of the Koran to the subject.

On nearing the Magnesian Gate, we came upon the remains of the beautiful base of the tomb of Androclus. A massive plinth, however, surrounded by some masonry, is all that is now left of this once magnificent sepulchre. It dates back as far as one thousand years before Christ, and is, perhaps, the most ancient masonry which Ephesus now contains. We saw many beautiful marble sarcophagi, elaborately and richly carved, which had recently been exhumed from their beds of earth. On some, representations of wreaths of flowers and heads of wild animals were carved in bas relief.

The next of the seven churches of Asia which we selected to visit, was that of Sardis, but as there is no direct communication between Ephesus and the ruined city in question, our only plan of reaching it was to return to Smyrna, and to proceed thence to Sardis. This we accordingly did, and so arrived in due time at the once flourishing capital of Lydia. It is situated on a rich plain at the foot of Mount Imolus, and is watered by the River Pactolus. It attained its greatest prosperity in the reign of Croesus, King of Lydia, and when that sovereign was conquered by Cyrus, B.C. 545, it became the chief city of the Persian kingdom in this part of Asia. Aristagoras and Histæus having instigated the city to revolt, it was burnt to the ground by the Ionians and the Athenians

\* Mahomet has improved this story by representing the seven sleepers as having prophesied of his coming.

It was afterwards rebuilt; and later on, Alexander the Great, having obtained possession of it, restored all the ancient privileges to its inhabitants. After various changes, it fell into the hands of the Romans, and was visited by a severe and disastrous earthquake in the reign of Tiberius. By the liberality of that Emperor, however, the damages were repaired and the city restored. We do not know when Christianity was introduced into Sardis; but we do know that in the second century the Christians residing there were placed under the spiritual care of Melito. For many centuries the city underwent great changes, and finally in 1304 was taken possession of by the Tartars and Turks. It is now a sadly ruined and wretched place, consisting of a few hovels, and is called by the inhabitants *Sart*. We visited the ruins of the palace of Cræsus and those of the temple of Cybele. This temple was built of coarse whitish marble, with its western front on the banks of the River Pactolus, its eastern side being under the imposing buildings of the Acropolis.

We then inspected the ruins of the amphitheatre, those also of the Stadium, and thence went to the old gate of the city, where we saw portions of the ancient walls. Five ruins which, in rotation, we next visited, had apparently no history attached to them, and consequently we could learn nothing of their former use. We saw, too, the ruins of the tombs of some of the Lydian Kings and other men of note, including the tomb of Alyathes, the father of Cræsus. This brought our tour of exploration to a close, and we left the scene, reflecting on the instability of human greatness and the passing glory of the world. We spent the night at Sardis, comfortably installed at the railway station (there being no hotel), by the kind courtesy of the railway officials.

The next morning we proceeded to Philadelphia by train, and on the way there had the misfortune to run over a buffalo. The poor creature was most severely injured by the accident, its legs having been almost severed from its body by the wheels of the engine. Mohammedan law, which

calls upon the followers of the Prophet not to take the lives of animals, prevented the humane act of putting this poor creature out of its misery. Thus, as we were returning along the line on the following day, we saw the unfortunate animal still writhing in agony.

Philadelphia does not present such scenes of desolation and ruin as do Ephesus and Sardis; and although much reduced from its former size and importance, is still occupied by eight or ten thousand inhabitants, who are chiefly Mohammedans.

It is situated on the high road between Laodicea and Sardis, is washed by the River Cogamus, and bears the modern name of Allah-Shehr, the "City of God." It was founded by Attalus Philadelphus, the brother of Eumenus, King of Pergamos, about 130 B.C., and having been destroyed by an earthquake, was, according to Tacitus, restored by Tiberius Cæsar. Very little is known of its history, but to judge from the style of the few ancient buildings which still remain, we may conclude that there were but few edifices of any size or beauty in it. It was built on several hills, and was formerly surrounded by walls, considerable portions of which are still standing. One of the ancient gateways by which it was approached, is well worthy of observation, and the same may be said of the ruins of the Acropolis, and those also of the Stadium. Having visited these interesting objects of a pagan age, we explored, in the next place, the ruins of an early Christian church, the principal feature of which is a noble though dilapidated arch. We now proceeded a short distance beyond the city, in order to visit a mineral spring, the waters of which are very strong. Whilst we were standing by this well, several Mohammedans came to draw water, and on doing so tied rags to the branches of a shrub which grew in close proximity to it. These rags, we were told, are regarded by these superstitious people as offerings to the genius of the well. Thence, we walked a distance of, perhaps, two miles in search of some hot springs, which we were successful in finding. In consequence, however, of the

great quantity of rain which had fallen and mixed with the springs during the three or four days preceding our visit, the temperature of the water was not so high as is generally the case. Having found, as at Sardis, impromptu quarters at the railway station, there being no "hostelry," we passed the night at Philadelphia, and returned to Smyrna on the following day.



## CHAPTER XV.

## TURKEY.

Mitylene—Tenedos—Chanak-kalessi—Sea of Marmora—Constantinople—Mosque of Santa Sophia—Mosque of Suliman the Magnificent—Mosque of Sultan Achmet—Mosque of Mohammed II—Mosque of Bayasid II—Mosque of Shahzadeh—Tulip Mosque—Cistern of Constantine—Hippodrome—Column of Theodosius—Obelisk formerly covered with Plates of Brass—Serpentine Column—Burnt Column—Etmeiden—Museum of Ancient Ottoman Costumes—Tower of Galata—Dancing Dervishes—Bazaars—Scutari—Howling Dervishes—Turkish Cemetery—English Cemetery.

ON leaving Smyrna, we proceeded by the Austrian Lloyds' steam-ship "Aurora," to Constantinople. As we were steaming out of the harbour of Smyrna, our vessel collided with another steamer belonging to the same company, and so completely entangled did the two ships become, as to require, during the space of an hour, all the exertions of the sailors to separate the one from the other. When this had been effected, we discovered that our vessel had sustained no injury beyond the loss of her main yard, which was carried away with a great crash shortly after the collision had occurred.

The first place at which we stopped on this voyage, was the Island of Mitylene, so famous for its picturesque scenery and salubrity of climate. This island, though greatly injured by a severe earthquake with which it was visited on the 7th of March, 1867, has apparently recovered from the shock, and still exults in the appellation "*insula nobilis et amæna*," which was applied to it by Tacitus, A.D. 69. The island which we next visited was Tenedos, a place described in Homeric verse as the station to which, during the Trojan war, the Greeks withdrew their fleet for a season.

On leaving Tenedos we arrived, after a short run, at the town of Chanak-kalessi, or, as it is more generally called, the

City of the Dardanelles. It is a small town, consisting, we suppose, of not more than three thousand houses, and is more or less famous for its trade in pottery. In the centre of the city we observed a large Mohammedan tomb, before which, every Friday, tapers are burnt and prayers are said. Chanak-kallessi is provided with a large and strongly fortified castle, called Anadolu-Hissar, which, with the aid of a similar fortification standing on the opposite shore, commands the mouth of the Dardanelles. It was originally built by certain of the Greek emperors, but, owing to the neglect and indolence of their imperial successors, it fell into a state of great decay. It was at length seized and rebuilt by Mahomed II, on the occasion of the Turks extending their dominions to the Asiatic shores of the Dardanelles.

Entering the Sea of Marmora, which, owing to the smoothness of its waters, resembled a large lake rather than a sea, we were not long in reaching Constantinople, so justly renowned for the grandeur of its situation. As our approach towards this city took place on the morning of a bright autumnal day, when the sun was rising in all his splendour, and radiating with his cheerful beams not only the lofty domes and graceful minarets of the various mosques, but also the rows of houses which, in terrace-like form, rise one above the other, the scene was most enchanting.

On landing, we repaired to Missiri's Hotel (*Hotel d'Angleterre*), and procuring the services of an excellent dragoman, at once entered upon an exploration of the city. The mosque of Santa Sophia was the first object of interest which came under our notice, and so struck were we with admiration on beholding its size and magnificence, that it was with reluctance (after a visit extending over an hour) we withdrew from its courts.

According to Walsh, Constantine, so soon as he had dedicated his new city to Christ, deemed it right to provide an edifice in which Christian worship might be duly celebrated. He, therefore, built a church, which he dedicated to the '*Δύα σοφία*' or "the Holy and Eternal Wisdom of God," as

manifested in his blessed Son. This church, which was a gem in the city it beautified and adorned, fell into a state of ruin during the bitter contentions which unfortunately rent the Christian Church. It was, however, rebuilt by the Emperor Justinian, who, in order to meet the expenses of so great an undertaking, suspended the pensions which he had bestowed upon learned men, and melted down a silver statue of Theodosius the Great, weighing seven thousand four hundred pounds. At the end of five years and eleven months he had the gratification of witnessing the completion of the great work in which he had engaged. The topmost stone, however, had not long been placed upon the superstructure, when an earthquake shook the whole pile, and shattered it to such a degree as to render further labours and expenses on the part of Justinian absolutely necessary. The church of Santa Sophia was consequently repaired, and its walls and pillars are now as they were left by the last rebuilding on the part of Justinian.

On the capture of the city of Constantinople by Mahomed II on the 29th May, 1453, the Turkish soldiers under his command, rushed into the church of Santa Sophia with the view not only of demolishing the building, but of putting to the sword or making slaves of all Christians who had taken refuge within its sacred courts. As the soldiers were beginning this work of spoliation, Sultan Mahomed II entered, and gave orders that the edifice (as a building reserved to himself) was to be kept intact. This order was of course obeyed, and no sooner had he transferred the government of the Osmanli to Constantinople than he converted this magnificent Christian church into a Mohammedan mosque. With the view of adapting the interior of the building to the religious services observed by Mohammedans, the images and pictures of saints and holy men of old, with which the church had been hitherto adorned, were removed. The bells, also, which had so frequently called Christians to prayer were, as things deserving the abhorrence of all true followers of Mahomet, for ever silenced, and so soon as a graceful minaret

had been erected at each corner of the edifice, muezzins at stated hours of the day ascended them by interior stairs, and from galleries encircling the shafts, summoned the Mohammedans to their devotions by the human voice. As Santa Sophia is built on the model of a Greek cross, each arm of which is of equal length, it is very symmetrical in appearance. Over the centre of the cross, and at an elevation of 180 feet above the ground, rises a dome having a circumference of 321 feet. This vast dome, which, owing to the style of its construction, and the light materials of which it is formed, appears as it were balanced in the air, or, as the Greeks say, suspended by a chain. It is carried on four arches, resting on as many piers. Supporting various parts of the building, there are, in addition to the four piers which we have just named, not less than one hundred and seven columns. Of these pillars, eight, which are made of porphyry, are from the Roman Temple of the Sun of Aurelian, which Marina, a Roman patrician, on receiving as her dowry, bequeathed to Justinian, while six, which are of highly polished green jasper, and which are said to have belonged to the Temple of Diana, were brought from Ephesus by the Prætor Constantine. On the walls are exceedingly well written inscriptions from the Koran, together with the hundred and four names of God, which every Mohammedan is supposed to repeat in his daily prayers. The minber or pulpit, which stands on four pillars, and from which, every Friday, the Kiatib prays for the Sultan, is a neat structure. It is approached by a long straight staircase, and on each of its sides is suspended a banner, indicating the victory of Mohammedanism over Judaism and Christianity. Having inspected the mihrab, or niche in which stands the altar, the two large marble vases, which in obedience to the commands of Murad III, were brought from the Island of Marmora, the tomb of Mohamed III and those of his seventeen murdered brothers, all of which sepulchres, together with that of Selim II, are in the southern court of the mosque, we withdrew from this sacred edifice, which, so far as its interior courts are concerned, is, perhaps, without a parallel.

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For the thirty-fourth case,  $\mathcal{A}$  is a  $\mathcal{B}$ -algebra.

For the thirty-fifth case,  $\mathcal{A}$  is a  $\mathcal{B}$ -algebra.

The mosque of Suliman the Magnificent was the next structure of the kind which came under our inspection. It was founded in 1550 and completed in 1555, and is certainly a noble specimen of Moorish architecture. It stands as a representative of the splendour which marked the reign of Suliman, and is, at the same time, a monument of Sinan, who may justly be regarded as the most distinguished architect which the Turkish empire has as yet produced. It occupies high ground, is apparently built after the model of Santa Sophia, and is surrounded by two large areas, one of which is shaded by trees. The dome of this building rests on four huge piers, while the screen under the lateral arches of the dome, is supported on four monolithic columns of great size. Of these four columns it is maintained that the first had previously supported a statue of Venus; the second, a statue of Justinian; the third, a statue of Theodora; and the fourth, a statue of Eudoxia. The pulpit and the praying place of the Sultan are constructed of white marble, and are most elaborately carved. There are also several sofas of stone, on which at stated hours of the day, certain devotees sit and read portions of the Koran. The stands on which these appointed readers place the sacred books are not only numerous, but attractive, being richly inlaid with mother-of-pearl. Attached to this mosque there is a magnificent mausoleum constructed of marble of various colours, and enclosed by a railing inlaid with mother-of-pearl. It contains the remains of Suliman I, those of his successors, Suliman II, and Ahmed II, and those, also, of certain princesses who were members of his family. In close proximity to this mausoleum are two other turbehs, in one of which rest the remains of the celebrated Roxalana, wife of Suliman the Magnificent. Before leaving this mosque our attention was directed to a model of the tomb of Mahomet, which (knowing full well that we should never have an opportunity of visiting Medina, where of course the original tomb stands) we minutely examined.

We now went to the mosque of Sultan Achmet, which stands in the Hippodrome, and is the only edifice of the kind

in the Turkish empire, which has six minarets. The founder of this magnificent shrine having determined that it should exceed in splendour the mosques of Santa Sophia and Suli-man the Magnificent, ordered that, in addition to other costly decorations, it should be adorned by six graceful minarets. No sooner had these orders been given than the Mufti at once proceeded to expostulate with the Sultan, and to point out to him that were his imperial commands in this respect carried into effect, the mosque would simply stand as a monument of his impiety, as the mosque of the great prophet Mahomet at Medina had not more than four. Achmet not only assured this learned expounder of Mohammedan law that he was mistaken in making such an assertion, but, at the same time, summoned into his presence a pilgrim who had just returned from Medina, and who unhesitatingly declared that he had seen the six minarets in question. The Mufti was still dissatisfied. With the view, however, of giving a sop to his own conscience, Achmet deputed certain persons to proceed to Medina and make a report on the tomb and mosque of the prophet. He also secretly despatched a courier, who was commanded to travel with all haste to the same city, and immediately on his arrival to order the Sheik Islām to add, without delay, two minarets to the mosque of Mahomet. This singular scheme was in all respects successful. For the commissioners on arriving at Medina found, as the Sultan had stated, that the minarets crowning the mosque of the great founder of the Mohammedan religion, were six in number. Achmet now re-entered upon his work with redoubled energy, and in order to inspire the various artificers who were engaged in the construction of the edifice, he frequently associated with them as a partner of their toils, labouring diligently amongst them with his own hands.

But let us hasten to give a brief description of this vast pile of grandeur. The six minarets to which allusion has already been made, are of elegant and slender form, ascending to a great height. Each is encircled externally, at intervals, by three elaborately adorned galleries, to which on the near

approach of the stated hours of worship, the muezzins have recourse for the purpose of calling the faithful to prayers. The summit of the building is marked by thirty cupolas, whence rises a lofty dome and four semi-domes. The entrance to the mosque is by four ponderous brazen gates, and on reaching the nave (if we may so style the interior of a mosque), the features which first present themselves to view, are four massive fluted pillars supporting the dome, each being thirty-six yards in circumference, and bearing sentences from the Koran. Near to the mihrab, stand two very large candelabra, which are occasionally lighted up by wax candles of great thickness. The pulpit, which is constructed of stone, and regarded as a work of art, is said to be a perfect representation of the pulpit at Mecca. Several of the windows are very beautiful, and contribute, consequently, a fair quota to the imposing appearance of the mosque. There are not many Mohammedan temples so rich in treasures as is the mosque of Sultan Achmet.

In addition to other rare and valuable articles there are six lamps set in emeralds, suspended by golden chains, the gift of a former governor of Abyssinia. Copies of the Koran, remarkable alike for their shapes and caligraphy, rest on stands inlaid with mother-of-pearl. The mihrab, which indicates the direction of Mecca, and contains a handsome copy of the Koran, together with a fragmentary piece of the black stone of the Kaaba, is decorated with precious stones, such as lapis-lazuli, agate, and jasper. Here, too, is preserved the standard of Mahomet, which, owing to the sanctity attached to it, is never displayed except on very important occasions. And we may observe, in passing, that one of the most memorable occasions which witnessed the unfurling of this sacred banner, was the time when Sultan Mahmoud, standing on the steps of the pulpit of this mosque, and holding the banner in his hand, announced to thousands of his subjects, all of whom were prostrate on the floor, that decree which resulted in the extermination of the Janissaries. This mosque may be regarded as one of the state temples of



Constantinople, as it is to its courts the Sultan usually resorts to pray at the celebration of the two great festivals of the Bairam.

And here let us mention that the Sultan, as head of the religion, goes each Friday—the Mohammedan sabbath—to one or other of the great mosques of the city, for the purpose of engaging in public prayer. Sometimes His Majesty (and this is more especially the case when he is residing in one of the summer palaces on the shores of the Bosphorus) proceeds by water to the mosque. In this case, he seats himself in a state barge of great length, richly carved and gilded, and rowed by sixteen boatmen, each wearing a neat uniform. On other occasions, he rides on horseback to his house of prayer. During our sojourn at Constantinople, we saw Sultan Abdul Aziz riding, one Friday, to the mosque of Santa Sophia to engage in his religious duties. He was mounted on a prancing steed of a grey colour, and was attended by princes, viziers, pashas, and other state officials, all of whom were in full costume. Immediately preceding and following the Sultan and his suite, there rode well-mounted household troops. The various streets through which the royal procession wended its way, were lined by thousands of spectators, anxious to obtain a glance at royalty. As is customary, however, in all the Oriental nations which we have visited, there were no loyal shouts on the part of the people. On the contrary, they appeared to be overawed at the presence of a prince accustomed to spend much of his time in the mysterious solitudes of a palace. This want of loyal demonstration on the part of the populace, contrasted very markedly, in our estimation, with royal processions in Great Britain, where the Queen, the princes, and princesses of the blood royal, on all occasions of their appearing in public, are enthusiastically greeted. But in resuming our remarks on the mosque of Sultan Achmet, let us observe that closely adjoining it, is the tomb of Achmet, having at its head the turban, with its jewelled aigrette, of the departed monarch. This sepulchre is surrounded by thirty smaller tombs, in which

rest the remains of Achmet's children, and those, too, of his favourite wives.

The mosque of Sultan Mohammed II, the conqueror of Constantinople, stands on the site of the Church of the Holy Apostles, and proved worthy of the visit which we paid to it. It was completed in 1469, the five preceding years having been spent in its construction. It occupies a commanding position, the terrace on which it stands being not less than twelve feet high. As we drew near to the great gate our attention was directed, for a few moments, to a marble slab, fringed by a border of lapis lazuli, on which was engraved, in letters of gold, the following inscription:—"They will capture Constantinople, and happy the prince, happy the army which accomplishes this!" Entering the mosque, we were much struck on beholding the quantity of highly-polished white marble contained in it. Thus, the mihrab, the pulpit, and the place occupied by the prayer readers, are constructed of marble, which is as smooth as glass and as white as snow. The forecourt of this mosque, enclosed on three sides by a colonnade, is also remarkable for the beautiful marble of which it is, in a great measure, constructed. And here, not to dwell on the pillars of marble and granite supporting the domes of the colonnade, there is a sofa of shining marble, which actually extends along the sides of this beautiful hall of columns. In the centre of the forecourt, and embosomed in cypress trees, stands a fountain, sending forth water through several jets. It is in these refreshing streams that the faithful wash their hands and feet prior to entering upon the sacred services of the mosque. Contiguous to the mosque, and immediately behind the mihrab, is situated a small burial place containing the tomb of Mohammed II, and those also of his family. After a brief inspection of the Academies (in which many youths were studying the Koran), a hospital for sick persons, a dining hall for the indigent, and a caravanserai for pilgrims, all of which form, as it were, a part of the mosque, and owe their existence to the benevo-

lence of Mohammed II, we hastened to the mosque of Bayazid II.

As the mosque of Bayazid II greatly resembles, in the style and formation of its domes, minarets, and cornices, the mosques already described, there is no need for us to enter upon a detailed description of it. We may observe, however, that its inner courts contain some very beautiful pillars of jasper and porphyry, and that its outer courts are famous for a numerous flock of pigeons, which are fed daily by votaries who have recourse to the mosque for prayer. As we were leaving the temple, a devotee was feeding these sacred birds, and as he scattered corn upon the ground, myriads of pigeons came from the roof of the building, and having quickly pecked every grain, flew back again to their resting places. On making inquiries in regard to these birds, we learned that they were the offspring of a single pair of pigeons, presented by Sultan Bayazid II to the mosque, and which he had purchased from an aged and indigent woman when asking alms at his hands. Time and space would fail us were we to describe the other Mohammedan temples which we visited, namely, the mosque of Shahzadeh, and that styled the Tulip mosque. Let us rather give an account of other objects of interest visited by us, during our stay at Constantinople.

Of these objects, the Cistern of Constantine was one. It is called by the Turks Ben-Bir-Dereck, or the thousand and one pillars. The name is, however, somewhat inappropriate, as the cistern contains only two hundred and twenty-four marble pillars instead of a thousand and one. Each column, formed of three pillars placed one on the top of the other, is surmounted by a massive capital of a Corinthian order, supporting arches. They form, as it were, so many aisles, and consequently impart to the cistern the appearance of a subterranean church. Only the upper half of these pillars is now discernible, the lower portions being literally buried in the accumulated dust and *débris* of centuries. This cistern is one of several large water tanks, which were formerly con-

structed by the Greek Emperors for the purpose of supplying the city with water in case of a siege. It is now dry. The original purpose, therefore, for which it was constructed, has long since been set aside, and it is now occupied, either by Greeks or Armenians, as a factory, in which to spin silk threads. At the time of our visit a number of workpeople were diligently pursuing this branch of industry, and their faces, as seen by the light of torches, necessary to illumine the long corridors of the gloomy cavern in which they were working, looked ghastly pale, and greatly excited our pity. We also visited another cistern, more worthy of being called a cistern than the one we have just described, as it still contains water. It is very spacious, extending under several streets, and having an arched roof, which rests on three hundred and thirty-six marble columns. The water forms a dark expanse, and stretches apparently to every point of the vast cavern.

The ancient Hippodrome, or Atmeidan, next came under review. This large, open area, used as an arena for horse and chariot races centuries before Constantinople fell under the conquering sword of the Turk, is three hundred paces long, and one hundred and fifty broad. It retains very little of its ancient landmarks, the walls which encircled it, and the pillars which upheld its galleries, having long since been taken down and employed in the construction of other buildings. Many of the objects of antiquity which formerly adorned it, have also perished. Thus the statues of mythological deities, such as Hercules, Juno, and Diana, and those, too, of illustrious Roman Emperors, such as Julius Cæsar and Augustus, not to speak of the exquisitely wrought representations of the horses of Lysippus, or of other specimens of Grecian art—all the accumulations of ages—have years ago been scattered abroad. Despite the ravages of time, however, this plot of ground, where, in the presence of thousands of spectators, “golden cars were drawn by horses of noble race, scattering with rapid wheels the powder of azure or vermillion with which the course was sprinkled,”

is still in possession of three of its ancient monuments. Thus the obelisk of Theodosius, which stands at the upper end of the Hippodrome, is in a tolerable state of preservation. It is a quadrangular monolith of granite, reaching to a height of fifty feet, and terminating in a point covered with hieroglyphics, which are now illegible. It is of great antiquity, and was evidently brought from Egypt, where, in all probability, it had formed a portion of a temple in honour of the Sun. From Greek and Latin inscriptions recorded on the base of the obelisk, we learn that it fell from its pedestal, and that Proclus, the prætor, in obedience to the commands of his royal master, the Emperor Theodosius, caused it to be set up again, after it had lain on the ground a considerable time. There are also engraved on the pedestal bas-reliefs representing the machines which were employed to replace it in the position whence it had fallen. It was owing to this circumstance that the name of Theodosius was applied to this interesting monument of antiquity. At no great distance from it, there stands another obelisk, which was, at one period of its history, covered with brazen plates. This fact is evident from the holes made to receive the bolts by which the plates were fastened to the stone or marble blocks forming the obelisk. It is supposed that on these sheets of brass bas-reliefs were engraved, setting forth events which the monument was erected to perpetuate. We learned from an inscription, which it still bears, that it was a work of great magnificence. The grandeur is assuredly a thing of the past, as nothing now remains but a ruinous heap of stones.

Of the three objects of antiquity which still continue to impart an additional charm to the Hippodrome, that which is styled the Serpentine Column, has proved the source of more interesting discussions on the part of archæologists than either of the others. It consists of three bronze serpents, intertwined, ascending spirally to a height of fifteen feet, and spreading their necks at the top so as to form a tripod or capital on which to support a vessel. The heads of these brazen serpents, which, it is said, were crested with silver,

have disappeared. According to some writers, Sultan Murad, or as others state, Mahmoud II, when riding on one occasion through the Hippodrome, struck one of them off with a blow of his scimitar. As to the fate of the other heads, report states that they were removed in 1700 after the peace of Carlowitz, and that nobody can tell what has become of them. In regard to this serpentine column of brass, all antiquaries are agreed that it is of very great age, and not a few maintain that there are reasons for supposing that it was originally brought from Delphi, where it supported the renowned golden tripod which the victorious Greeks, after the battle of Plataea, B.C. 479, found in the camp of Mar-donius, the Persian general, and which, as a highly prized war trophy, they dedicated to Phœbus-Apollo. Constantine, it is said, regarding it as a talisman of good fortune, caused it to be transported from Greece to his newly founded city of Constantinople, and it was a superstitious dread lest this monument should cause success to revert to the former occupiers of Constantinople, that induced Sultan Murad to mutilate it in the manner which we have described. The less popular tradition attaching to this monument, sets forth that it was constructed by Apollonius of Thyana, as an antidote against serpents.

After a visit to a bazaar, in close proximity to the Hippodrome, in order to inspect a column which, in consequence of the military exploits of the Emperor Arcadius having been sculptured on its base, is styled the Historical Monument, we walked to the street called Adrianople, where stands the Marble Pyramid of Constantine Porphyrogennetus. This pile of masonry ought to have been styled a column of porphyry rather than a marble pyramid, as it is in the form of a pillar, and consists of porphyry stones. It reaches to a height of ninety feet, and has a circumference of thirty-three feet, and was at one time covered with plates of gilded bronze. These plates of brass literally sparkled under the bright sky of Constantinople, and the pillar was consequently compared in importance by writers of that period, to the

famous Colossus of Rhodes. The shaft, long since despoiled of its sheets of gilded metal, is held together by coarse iron hoops, and, owing to the many conflagrations that have raged around it, is so smoke-dried as to be termed the "Burnt Column," an appellation, indeed, by which it is now very generally known. Some archæologists suppose that it was, at one time, surmounted by a statue of Constantine. Glycas, however, states that it supported a figure of Apollo, and that towards the close of the reign of Nicephorus Botoniates, it was struck by lightning. From an inscription engraved upon its base, we learn that it was restored by the most pious Emperor Manuel Comnenes.

We now strolled to the Et-Meiden (meat-market), a place which witnessed the massacre of the Janissaries, and in consequence has been rendered memorable in the annals of Constantinople. Sultan Mahmoud, a sovereign of great genius, perceiving his kingdom to be on the very verge of ruin, and knowing full well that it could only be saved by his having recourse to enlightened measures, at once resolved to carry into effect the necessary reforms. No sooner had he entered upon the work of regenerating his empire, than he met with the most violent opposition. Fanatics, some of whom were in the upper, and others in the lower classes of life, showed great animosity, and openly accused him of irreligion in daring to introduce reforms which were foreign in their nature, and had not the sanction of the Koran. The most formidable opponents, however, whom the Sultan in carrying out his grand scheme of reformation, had to encounter, were the Janissaries. These soldiers constituted a Turkish militia, which was first enrolled in the reign of Sultan Murad I. That sovereign having subjugated Albania, Bosnia, Servia, and Bulgaria, resolved that the majority of the young and able-bodied men whom he had taken captive on the occasion, should be conveyed to Constantinople, with the view of their being educated in the Mohammedan religion, and trained for the military profession. This resolution, on the part of the Sultan Murad, was speedily carried into effect, and until the

death of Suliman the Magnificent, the Janissary militia which he had in this manner raised, was recruited exclusively from captives made either in tumults or wars.\* In the course of time, owing to the vast phalanx which they formed, they became formidable not only to the enemies of Turkey, but to the Government which they were appointed to serve. Frequently they boldly expostulated with the Sultans, and even compelled them, in some instances, to remove ministers whom they regarded as obnoxious, and to install others. Waxing still stronger in insolence and tyranny, they actually deposed Sultan Sélim. The time had now arrived when they were to receive a most crushing blow. As we have already intimated, they were amongst the most formidable opponents of Sultan Mahmoud in his intended reform of the Turkish empire. The Sultan, knowing full well that the great scheme which he had concocted, as one most likely to save the empire, must necessarily fall to the ground under the violent opposition of the Janissaries, determined, if possible, to effect their destruction. Accordingly, he proceeded to the mosque of Sultan Achmet, where thousands of people were already assembled, and standing on the steps of the pulpit, unfurled the sacred banner of the prophet, and in an unfaltering and imperative voice, summoned all who were present to obedience. At the first sight of the sacred standard, the assembled thousands, as a mark of reverence to it, fell on their faces to the ground, and while they were in that position Sultan Mahmoud exhorted them in the name of the prophet, to co-operate with him in reforming the empire, and in the extermination of a militia which had become a dominant and tyrannising power in the State. A proclamation for the abolition of this body was according issued.

The Janissaries, having been warned of their impending fate, and knowing, too, that they had in Sultan Mahmoud an enemy who was fully resolved either to conquer or perish in the approaching struggle, hastened to entrench themselves in

\* After the death of Suliman the Magnificent, the militia was strengthened by Osmanlis.



the Et-Meiden, which was contiguous to their barracks. The loyal troops of Mahmoud immediately took possession of the neighbouring streets, and arranged their cannon so as to command the market-place. The attack began by one of the Sultan's officers named Kara Dyehenhem, a brave and intrepid man, rushing forward at a moment when the Sultan's troops were wavering, and discharging a large piece of ordnance. The action now became general. The Janissaries thrown into confusion, and being closely hemmed in on all sides, the combat so far as they were concerned, assumed the form of a massacre. It is said by some writers that six thousand members of this once formidable and lawless corps, were slain on the occasion. Others contend that not less than twenty-five thousand of them were left dead on the field. At all events, it is sufficient to add that the action ended in the entire annihilation of a militia which, owing to its having become the terror of successive Sultans, and practising with impunity every species of cruelty and extortion at the expense of the people, could no longer be tolerated. This event, on the issue of which depended the safety of the Sultan's life and throne, occurred in the month of June, 1826.

Not far from the Et-Meiden stands the Elbicei-Atika, or Museum of Ancient Ottoman Costumes. We fancied ourselves, on entering this place, in Madame Tussaud's world-renowned exhibition of wax-work figures. A moment's reflection, however, dissipated the idea. The figures were not made of wax, nor were the dresses so neat as those which meet the eyes of a visitor to the museum in Baker Street, London. Some of these images represent Janissaries, each attired according to his rank, others represent servants, such as cooks, barbers, jesters, and the chief functionary of the zenana—an eunuch. Many more figures representing officials, such as viziers, grand viziers, officers, ushers, and executioners, all characteristically dressed, stand around in groups. With the appearance of many of these fantastically accoutred figures we were much pleased, and felt,

religionists (the name dervish signifying "poor") may be described as a sect of Mohammedan monks, who reside, as a rule, in monasteries, to which the term *tekke* is applied. The mosque where the ceremony we are about to describe took place, resembled a small and gaudy theatre rather than a place of worship. We had scarcely entered it, when the head of this community of fanatics appeared, and seated himself on an ordinary ottoman. He was immediately followed by thirty-five or forty dervishes (some of whom were men of colour), each wearing a singularly shaped hat, a white cotton jacket, wide trousers, and a flowing skirt. The dervishes having arranged themselves in a circle on the floor of the mosque, began to defile in a slow rotatory movement to the sound of three or four musical instruments, before their superior (who was still seated upon the divan), and saluted him twice, when passing, in a most Oriental style. Each dervish engaged in the performance of these religious evolutions twirled himself round on tip-toes at every step, and reminded us of a spinning top. At the commencement of this singular ceremony, which was conducted throughout in the strictest silence, the rotatory and twirling motions were very slow, but by degrees they were quickened to such a pace as to cause the loose flowing skirts of the religionists to resemble expanded parachutes. These religious exercises were kept up with unflagging interest for upwards of an hour, and it was a matter of surprise to us that not one of the dervishes engaged in the performance fell to the ground in a fit of giddiness. Many of them, however, were bathed in perspiration, and more or less overcome by their extraordinary exertions. This singular ceremony was eventually brought to a close by the dervishes chanting a few verses of the Koran, wagging their heads, and making a certain number of genuflexions.

Quitting the mosque of the dancing dervishes, we went to the bazaars, which, as we soon discovered, greatly surpassed anything of the kind we had previously visited. The Grand Bazaar, or Bezestín, as it is more properly styled, covers a large area, "and is in itself a vast city within a city, with

streets, lanes, passages, squares, fountains, &c., all forming an inextricable labyrinth, where it is difficult to find your way, and still more to retrace it, even after numerous visits. This vast space is overarched, and the daylight is admitted through small cupolas, which dot the roof of this immense pile, and shed a soft and dim light around. The principal street of the bazaar is intersected and overarched by arcades, composed of stones alternately black and white, and the ceiling is decorated in the Turkish rococo style, which approaches more nearly than would be supposed to the fashion of ornament in the time of Louis XV." This street abuts upon a crossway, where stands a fountain, the water of which serves for the ablutions of Mohammedans. Each quarter of the bazaar is allotted to particular trades. Thus, in one part, you find gold and silver-smiths; in another, embroiderers; in another, shoemakers, &c. At the time of our visit, these various arched streets were crowded with people of almost all nationalities, each wearing the characteristic dress of his country. Several ladies, too, not a few of whom were Turkish, joined in the throng, and, owing to the bright colours of their dresses, added greatly to the gaiety and singularity of the scene.

On leaving these extensive and intricate bazaars, we went to Scutari, formerly called Chrysopolis, another of the suburbs of Constantinople. It is a place of some antiquity, having been founded in the earliest periods of the great Persian monarchy. Our object in visiting this suburb of Constantinople, was to make ourselves acquainted with the religious ceremonies of the howling dervishes of Turkey, and to compare them with those observed by a similar sect residing in Egypt, and of which, in our chapter on that country, we have given a description. On entering the mosque, if by such a term we may designate this place of worship, we found that it bore little or no resemblance to the temple of the howling dervishes at Cairo, nor to that of the dancing dervishes at Pera. It is small, in the form of a square, and utterly devoid of decorations. Suspended from nails, driven into the walls, were some implements of warfare, such as

pikes and spears, together with a few musical instruments of percussion, chiefly tambourines. At the hour of prayer, the dervishes entered the mosque, and so soon as the chief of the sect had seated himself on an ottoman, placed in front of the mihrab, the dervishes, who had arranged themselves in a line on each side of the room, immediately squatted on the floor, and began their devotional services. Having said, in a slow and monotonous voice, the prayer which each Mohammedan is supposed to repeat five times daily, and having intoned the first chapter of the Koran, and given utterance to certain ejaculatory prayers, such as "Blessings on our prophet, the lord of messengers, and on his family, and his companions; blessings also on Abraham, and his family, and his companions," they rose to their feet, and declared their profession of faith. While engaged in this duty, they, in the first instance, bent their bodies backwards and forwards very slowly, but eventually with such rapidity as to excite the wonder of the many Christian travellers who, together with ourselves, had assembled to witness this extraordinary spectacle. The words, too, which fell from their lips, were, at the commencement of the ceremony, said slowly, and in a low tone of voice, but afterwards so quickly, and with such vociferation, as to make the very rafters of the building ring. Three or four of the dervishes, who were evidently of African descent, their faces being as black as ebony, joined in this raving chorus with such enthusiasm as to throw themselves into a state of the greatest excitement. They positively foamed at their mouths, and beat upon their breasts, and stamped on the floor in such a manner, as to lead some elderly English ladies and gentlemen, who were standing near to us, to the conclusion that there was danger at hand. These timid travellers evidently thought that the devotees in a moment of fanaticism, and urged on by their religious zeal, might attack the Christians who were present. They, therefore, withdrew. This ceremony, which lasted an hour and upwards, was brought to a close by the chief of the sect rising from his ottoman and walking over the bodies of three or four men and those of

several children. All these persons were placed at full length on the floor of the mosque, having, with one exception, their faces towards the ground. The exception to which we refer, was in the case of a man who insisted upon having his face towards the ceiling. The chief of the dervishes, when walking upon the bodies of these persons, was supported, on his right and left, by an attendant. He was careful, too, as we observed, to place his feet on the hips rather than on the backs or shoulders of the persons, who had prostrated themselves before him. On making inquiries as to the meaning of this singular custom, we were told that the persons whose bodies had been trodden upon were sick, and that with the view of having their sicknesses removed, they had thrown themselves beneath the sacred feet of the chief of the howling dervishes. To other sick persons, sacred water from an ordinary glass bottle was given to drink. The chief of the dervishes applied the bottle to the lips of each invalid, but a few drops only of its precious contents were suffered to enter the mouth.

We now visited the largest of the many beautiful Turkish cemeteries for which Scutari is so justly renowned. On entering it, we fancied ourselves in a vast forest of cypress trees, which, owing to their great height, and their sombre and massive verdure, have a most majestic appearance. As we walked along its avenues, and beheld its funereal monuments, many of which are noble specimens of the sculptor's skill, we became aware that we were not in a cypress grove, but rather in a vast field of the dead. To one of these tombs, consisting of a dome supported by six columns, the dragoman especially called our attention, and on asking him the name of the illustrious person whose remains were reposing beneath it, we were indeed astonished to learn that it covered the grave of Sultan Mahmoud's favourite horse. We had scarcely recovered from the surprise to which this singular piece of information had given rise, when a Turkish woman with her child, appeared on the scene, and dragged the little fellow, *nolens volens*, three or four times round the tomb. This strange

proceeding naturally attracted our notice, and we were induced to ask the meaning of a ceremony apparently so absurd. It was with difficulty we suppressed our laughter on hearing that it was not unusual for Turkish mothers to drag their sick children around this tomb, on the supposition that, by such a ceremony, the children would be restored to health. Moving onwards, we found that in this cemetery (and the same may be said of other cemeteries at Scutari) many illustrious men lie buried. It appears that the soil of Scutari is regarded by the Turks as the most sacred ground of Asia, as it was from thence the founder of the Ottoman Empire extended his conquests into Europe. Hence it possesses in the estimation of the Turks a charm (more especially as a resting-place for the dead), which does not attach, in the same degree, to any other portion of the empire. On leaving this necropolis, we visited the closely adjoining English cemetery, which is situated on a hill commanding a charming and extensive view of the Bosphorus. It contains the remains of British soldiers, some of whom were killed on the battle-fields of the Crimea, while others died in hospital, either of wounds received in action, or of diseases contracted by incessant toil and exposure. In the centre of this cemetery there stands a monument in the form of a large obelisk. The epitaph sets forth, in English, French, Turkish, and Italian, that it was erected by Queen Victoria and her people to perpetuate the memory of the British soldiers who died during the Crimean war, in the service of their country.

## CHAPTER XVI.

## GREECE AND THE IONIAN ISLANDS.

**Syra—Peiræus—Athens—Acropolis—Propylææ—Temple of Victory—Parthenon—Erectheum—Temple of Theseus—Areopagus—Pnyx—Prisons of Socrates—Hill of Muses—Tower of the Winds—Fountain of Callirrhoe—Arch of Hadrian—Temple of Jupiter Olympus—Ceramicus—Old and New Cathedrals—Chamber of Representatives—Greek Cemetery—Marathon—Eleusis—Zante—Cephalonia—Corfu.**

ON leaving Constantinople, we directed our course through the *Ægean Sea* and the Grecian Archipelago, on our voyage to Athens. It was not, however, until we had reached the Cyclades, that the voyage proved at all interesting. Many of the islands forming the group of that name, as viewed from the sea, are very beautiful, and, consequently, greatly interested us when navigating the waters by which their shores are washed. Of these islands, Syra was the only one at which we touched. Owing to its having become a place of call for English, Turkish, French, and Austrian steamboats, and having, in consequence, increased considerably in importance, it may now be regarded, in a commercial point of view, as the chief of the Cyclades, and as the most flourishing port of Greece. So soon as our vessel had let go anchor, we landed at Hermopolis, the capital of the island, and having strolled through its principal street, which stretches along the harbour, and consists of several handsome shops, we ascended the conical-shaped hill, around which, from the base to the summit, the greater part of the town is built in the form of terraces. The population of the city, numbering twenty thousand souls,\* is evidently an influential one, and consists of Greek and Latin Christians, the former

\* In 1835 the population did not exceed four thousand five hundred.

occupying the upper, and the latter the lower part of the hill on which the city stands. As these Christians of rival churches do not live in brotherly love, much ill-feeling is occasionally shown by one party towards the other. We were not long in reaching the top of the hill, whence we had a fine view of the whole island of Syra, and of that portion of the Grecian Archipelago in which it stands. Syra, though described by Homer and other Greek poets as being rich in pasture lands and grain, did not seem so to us. On the contrary, we thought that it was far from being naturally fertile. It is, however, highly cultivated, and yields a fair supply of corn, silk, wine, honey, and figs. After an inspection of some ancient ruins, we re-embarked, and proceeded on our way to the Peiræus, the ancient harbour of Athens.

On reaching the Peiræus, of which we had read so much in our classical and historical studies, we were greatly disappointed, for little or nothing now remains of what we may term its ancient landmarks. The arsenals, warehouses, bazaars, temples, and armoury of Philon, for which it was once so renowned, no longer exist. Of the theatre, however, some faint traces still remain. Fragmentary portions, too, of the wall by which Themistocles connected the Peiræus with Athens, are still *in situ*. A sepulchre hewn out of the solid rock, was pointed out to us by a dragoman, who received us on our arrival at the Peiræus, as the tomb in which, it is supposed, the remains of Themistocles were buried. Finding nothing at all interesting in the modern town which now stands at the head of this ancient harbour, we, (not choosing to travel by the short railway which connects the Peiræus with Athens), entered a carriage, and drove along a good road, about five miles in length, to the capital city of Greece.

We were not at all favourably impressed with the modern city of Athens, consisting, as it does, of ungainly-looking buildings of brick and stucco. On exploring, however, the ancient part of that once famous town, we were filled




with admiration as we gazed on the many objects of classical interest which demanded our attention at almost every step.

Athens, as we have already intimated, is situated about five miles from the sea coast, and occupies part of the plain of Attica. It is surrounded by eminences, the most remarkable of which are Mont Lycabettus on the north-east side of the city, and beyond the line of the ancient walls—the Acropolis, standing within the limits of the ancient walls—the Areopagus, opposite to the west end of the Acropolis—and the Hill of Musæus, the highest point on the south, which was also included within the ancient walls. The River Ilissus (now reduced to an inconsiderable stream) separates the heights standing on the west of Athens from the higher chain of Hymettus on the east. The Cephissus, which in times past must have been more deserving of the name of a river than it is at present, runs past the west side of the city a short distance from the ancient walls. We bent our steps, in the first place, to the Hill of the Acropolis, an object which especially attracts the attention of the traveller. It rises abruptly from the plain, and is surmounted by the Parthenon. Its length is about one thousand two hundred feet, and its greatest breadth about five hundred and fifty. On entering the Acropolis, by its western side, where alone the approach is practicable, stand the remains of the Propylæa, a magnificent building of Pentelic marble, which was commenced in the most brilliant period of Athenian history, and completed in five years. The Athenians always appealed to the Propylæa as the proudest ornament of their city, standing, as it did, like a splendid frontispiece of their citadel. A great part of it was destroyed about 1656 by the explosion of a powder magazine, which had been formed by the Turks between the five doors, giving entrance into the Acropolis, and its west front. We next inspected the Temple of Victory, which stands on the right of the entrance to the Acropolis. Its dimensions are small, but it is beautifully situated on the rock from which Ægeus is said to have thrown himself, and forms an admirable introduction to the

majesty of the Parthenon. This "finest edifice, on the finest site in the world," stands on the highest level of the Acropolis, and forms its chief ornament. It was erected B.C. 450-440, and is the centre of the Acropolis, as the Acropolis was of Athens. It was built in white Pentelicon marble during the administration of Pericles. Its dimensions were two hundred and twenty-eight feet in length, and one hundred feet in width. It was repaired and beautified by the Emperor Hadrian, from whose days it continued almost entire until 1687, when the roof was destroyed by a bomb fired by the Venetian artillery under the command of Morosini. The goddess Minerva, to whom this temple was dedicated, had the title of Parthenos bestowed upon her, in order to denote her invincibility, an attribute which this temple particularly set forth. Behind the statue of this goddess was the treasury, which contained the wealth contributed by the Greeks for their common defence.

The Erechtheum, or Temple of Minerva Polias, now claimed our attention, and we were lost in admiration of the beautiful Caryatides supporting the southern portico. The two other porticoes, one at the northern, the other at the eastern extremity, are supported by Ionic columns. In the eastern chamber (the nave was divided into three apartments) stood the statue of Minerva Polias, the protectress of the city. During our stay of fourteen days we frequently visited the Acropolis, and leisurely examined its most interesting objects. In addition to those which we have already enumerated, we were particularly struck with the Temple of Theseus, one of the best preserved buildings of ancient Athens. It was erected thirty years before the Parthenon, B.C. 465, by Cydon, son of Miltiades, and the remains of Theseus, whether true or suppositious, were brought hither by Cydon. Hercules, the friend of Theseus, was honoured also in this temple, and his labours are represented on the eastern façade. We must now dwell briefly on the Areopagus, or Hill of Mars, which occupied, when Athens was enclosed by walls, a central part of the city.



From the valley of Agora we ascended, by a flight of stone steps roughly hewn out of the rock, this hill so justly renowned in ecclesiastical as well as profane history. On reaching its summit, we observed a stone seat, stretching like an ottoman around three sides of a quadrangle, which formed, it is supposed, the judicial bench on which the Areopagites, famous alike for their learning, justice, and official dignity, were accustomed to administer the laws of Greece. As we stood on this plot of ground where, in the most enlightened period of ancient Greece, a council which took cognizance of the most serious crimes, controlled in some respects the ordinary courts of justice, scrutinized the conduct of all state officials, guarded generally the laws and religion of the country, and authoritatively interfered when occasion invited an interference, with the general administration of the kingdom, we felt that we were standing on classical ground. But when we went back, in imagination, several centuries, and pictured to our minds Socrates standing before his judges on this very spot, answering to the charge of theism, and St. Paul, the great Apostle of the Gentiles, disputing here at a later period, with Epicureans and Stoics, and preaching, in the most eloquent terms, Jesus and the Resurrection, our hearts burned within us, and prompted the suggestion that the ground upon which we were standing was in truth sacred ground. As we gazed from the summit of the Areopagus upon the magnificent Parthenon and other temples, occupying a commanding position upon an adjacent hill, and called to mind the soul-stirring speech which St. Paul delivered on the occasion to which we have just referred, we felt how forcible was that part of it, in particular, which represents him exclaiming, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

Not far from the Areopagus is the Pnyx, a large open space, where all public assemblies took place in the more

ancient periods of the State. The stone pulpit, called the Bema, from which the orators were accustomed to harangue the people, is still intact, as are also the seats beneath it, all of which are hewn out of the solid rock. Thence we directed our steps to the Prisons of Socrates, which may be described as four caverns excavated in a limestone rock at the base of the Musæum Hill. It is said that Socrates was not only imprisoned in these dungeons, but that, in one of them, he submitted to the sentence of his judges by drinking a cup of hemlock. On withdrawing from these gloomy dungeons, we made the ascent of the Musæum Hill, famous as the place where Musæus sang, and, on dying, was buried. Our principal object, however, in climbing to the top of this hill, was to visit the ruins of the Monument of Philopappus. This worthy was a Roman consul in the reign of the Emperor Trajan, and was renowned for certain victories which he had gained in his wars with the Germans and Decians. Retiring from the cares of office to Athens, he erected this monument which, on coming from the hands of the sculptor, is said to have been the beau-ideal of perfection. The bas-reliefs and statues by which it was adorned, are now very much defaced. The next object of interest in our programme, was the Tower of the Winds, erected by Andronicus Cyrrethes. It was built in the form of an octagon, its eight sides being made to face the direction of the eight winds into which the Athenians divided their compass. Sculptured ideal representations adorn the sides of this tower, each subject suited to that particular direction of the wind which the section faces. Thus we see Boreas on the north side, wearing a thick mantle, and holding a twisted cone to his mouth. On another side, Zephyrus is represented as moving softly along, and scattering flowers as he passes by. The remaining six sides of the octagon also bear appropriate idealic representations.

Thence we went to the Fountain of Callirrhoe, situated between the Olympeium and the Ilissus. It is always overflowing, its surplus waters running into the River Ilissus.

According to an old legend, this fountain was the favourite bathing-place of nymphs. When we were standing by its margin, three or four women not gifted by nature with many charms, waded up to their knees in its flowing streams, and engaged in the not very romantic, but useful duty of washing clothes. They fell altogether short in our estimation of the nymphs of old as represented by the pen of the poet, and the pencil of the painter.

We passed through the Arch of Hadrian, which formerly divided one portion of the city from the other. It consists of a circular arch with Corinthian pillars, all of Pentelic marble. An inscription on the south-east side of the arch sets forth that the Emperor Hadrian gave his name to that portion of the city lying between this arch and the Ilissus. Here once stood the magnificent temple of Jupiter Olympus, which was begun by Pisistratus 530 years B.C. Of the one hundred and twenty-eight Corinthian columns which formerly adorned this temple, only sixteen now remain. As we were sitting under the shade of one of these ancient pillars, we were amused in watching a regiment of Greek soldiers performing their evolutions. We were not struck either with the physique of the men, or with the manner in which they performed their drill, and could not refrain from contrasting them with the warriors who gained for ancient Greece her victories of Plataea and Marathon. After we had visited the Panathenic Stadium, the site, too, of the great Dionysiac theatre, and the Odeium, or Musical Theatre of Herodes Atticus (in one of which we saw some marble seats still bearing the names of the great men who formerly occupied them), we went to the Ceramicus, one of the cemeteries of ancient Greece. It was discovered only a few years ago, having been concealed by the dust of ages. It contains the remains of many illustrious Greeks, and the monuments bear evidence of the sculptor's skill. The bas-reliefs carved on these monuments are very singular. Thus some represent Charon ferrying departed souls over the river Styx into the world of shades; others represent Cerberus, the

guardian of the gates of Hades ; and others bear mythological symbols too numerous to mention.

Having thoroughly explored the ancient part of the city, we now gave our attention to modern Athens. The old cathedral was the first place to which we betook ourselves. It is a basilica, and is built of massive blocks of white marble. Here we saw in a glass coffin the remains of a former Patriarch of Constantinople, who in 1827 was seized and put to death by the Turks, and thrown into the Bosphorus. By loving hands, however, this corpse was taken from the deep, arrayed, in full archiepiscopal vestments, and deposited in a place of safety, where it remained until 1872. In that year it was conveyed to Athens, where it was met on its arrival, by the King and Queen, the great councillors of state, and the citizens in general, and followed by them in solemn procession to the cathedral where it now rests. This cathedral having been deemed too small, a larger one was erected a few years ago. The latter is the state church, and thrones are placed on each side of the approach to the high altar for the King and Queen.

We also visited the Museum, rich in specimens of ancient sculpture, the Lyceum, the Academy, the Observatory, the Palace (where we were graciously admitted into the royal apartments), and the Chamber of Representatives. In the last mentioned, we were admitted through the kindness of the American Ambassador into the gallery set apart for foreign envoys, and heard a most animated discussion on the conduct of three leading members of the administration which had just resigned. It appeared that these three statesmen were impeached on a charge of simony, having received bribes from three priests who were desirous of being raised to the episcopate. The three ex-ministers were eventually tried, convicted, fined, and cast into prison, and the bishops who had so scandalously obtained their sees, were deprived of their mitres. We went one evening to the Greek cemetery, and were surprised to see lighted lanterns placed on several newly-formed graves. The dragoman, in answer to our question respecting

this custom, told us that it was to give light to the departed spirits, and that it was usual to keep the lamps burning several successive nights immediately following the interment of the dead. As the Greeks regard the short hand-poles by which coffins are carried to the cemetery, as consecrated things, they leave them on the tops of the graves to prevent their being used, in future, for any profane purpose. Behind the mortuary chapel, occupying a central position in the cemetery, there stands a large ossuary, into which the bones of the dead are cast. Thus, when a corpse has lain in the grave twelve months, it is exhumed, and the bones, being now denuded of flesh, are cast into this mausoleum. Our remark applies only to bodies which are buried in ordinary graves, as those deposited in vaults are allowed to remain there in perpetuity. Many of the marble monuments which this cemetery contains, are very beautiful, and afford ample evidence that the chisel of the Greek sculptor has not forgotten its cunning. Amongst these monuments we observed one which marks the grave of General Church, an Englishman, who fought nobly for the freedom of Greece, and did not sheathe his sword until the independence of that country had been proclaimed by the National Assembly at Nauplia on February 3rd, 1830. The Protestant cemetery, which we also visited, is kept in excellent order, and greatly beautified by evergreen trees which shade its green plots, and the pathways intersecting them.

Having now visited the various places of interest which Athens affords, we gave our attention to the most interesting of the neighbouring districts, proceeding first to the plain of Marathon. This plain, which Aristophanes is pleased to designate—

*“ λειμῶνα τὸν ἐρόεντα Μαραθῶνος,”*

is situated at a distance of twenty-two miles from Athens. The highway connecting the two places cannot be described as a good road. Its defects in this respect are, however, compensated by the beautiful portion of country through which it conducts the traveller. Entering a carriage, we drove

at a steady pace towards Marathon. On reaching the half-way house, the spot at which some English travellers were seized by brigands a few years ago, we found a change of horses, which had been sent on beforehand, awaiting our arrival. With these fresh horses we continued our journey, and reached Marathon at mid-day. The plain on which the famous battle was fought between the Persians and the Athenians, B.C. 490, is about six miles in length and two in breadth. It is in the form of a crescent, and is inclosed on three sides by high hills, and on the fourth by the sea. In the engagement, which has rendered this plain so memorable, the Persians lost six thousand four hundred men, while of the Athenian army, so ably commanded by Miltiades, only one hundred and ninety-two men fell. The bodies of these Athenian warriors were buried on the field where they had so nobly fought and died, and over their remains contained in one vast sepulchre, a large conical-shaped mound was erected. We had, from the top of this mound, an extensive view of the surrounding country. The ten pillars, which, according to the statements of early writers, were erected on the plain in honour of these champions of Grecian independence, and on which their names were inscribed, no longer exist. The monument, too, which, according to tradition, once stood on this ever memorable spot, to perpetuate the military fame of Miltiades, and the great victory in particular which he had gained over the Persians, is also a thing of the past, as the place which once knew it, knows it no more. At the time of our visit, agricultural labourers were ploughing portions of the plain by means of ploughs of the most primitive construction, drawn by oxen. As we gazed upon these men in the diligent pursuit of their peaceful toil, we felt that in regard to Marathon, at all events, "swords" had been beaten "into ploughshares, and spears into pruning hooks." We now returned to Athens, and on the following day went to Eleusis.

The road to Eleusis—a city once so renowned for its religious mysteries, led us through a most beautiful part of the



province of Attica. Directing our course, in the first instance, through the groves of the Academy, and crossing the Cephissus, we were not long in entering the defile of Daphne, where we saw in the high perpendicular rocks forming it, several niches for votive offerings. Our attention was also directed, while in this defile, to a building called the monastery of Daphne, and to the remains of an ancient theatre. In the monastery, said to have been constructed of materials taken from a temple in honour of Venus, we saw, amongst other objects of interest, a huge sarcophagus of marble. We could, however, learn no particulars of its history. Continuing our journey we reached, in the second instance, the Sinus Saronicus, which, as it is bound by Salamis on one side, has all the appearance of a lake. The waters of the bay were as smooth as glass, and their deep blue colour formed a striking contrast with the rugged slopes of Salamis. For some distance our way lay along the sea-coast, and so beautiful were the still waters, as seen under the rays of a meridian sun, as to fill us with admiration. The journey, too, over the Thriasian plain, proved especially interesting, as we saw, in passing, the ruins of an ancient tomb, the remains of two Pagan temples, and the foundation of the old causeway along which processions, in connection with the due performance of certain religious rites, were accustomed to pass annually from Eleusis to Athens. We observed ruts on the surface of this ancient causeway, caused by the wheels of chariots which had been driven along it centuries ago. Arriving at the site of the city of Eleusis, we found, with the exception of a few modern houses and cottages, nothing but ruins. Of these, the first which attracted our attention was the ruined temple of Ceres—a temple in which it was customary in ancient times to celebrate the Eleusinian mysteries, but very little of it now remains. Portions, however, of the paved road leading to it, are still visible. The broken arches of an aqueduct, the Acropolis, the Via Sacra, and the fragmentary remains of two long walls, having been successively reviewed by us, we returned to Athens.

Our sojourn at Athens having now come to an end, we embarked at the Peiræus for the Ionian Islands. At Syra where we were detained a few hours, there was much excitement on its being ascertained by the Greek authorities that two Turks, who were our fellow voyagers from the Peiræus, had kidnapped a young girl at Athens, with the view of conveying her as a slave, or something worse, to Constantinople. She was rescued from her captors, taken ashore, and sent back, we suppose, to her friends. Her freedom, however, was not obtained without strenuous exertions on the part of the Greeks, the Turks being very indignant at any interference, and, for some minutes, positively declaring that they would, on no account, give up their prize. Continuing our voyage we passed Cape Matapan, and in due course of time reached the Island of Zante, which is nearly twenty-three miles long, and from six to twelve miles in breadth, and consists of a large plain extending from the north to the south coast. Its products are numerous, and it is especially rich in fruits, such as pomegranates, peaches, melons, citrons, and currants. The great trade of the island, however, is in currants. The currant tree was originally brought from Corinth to Zante, and is now so flourishing as to yield fourteen million pounds of currants annually. The city of Zante stands at the head of a crescent-like bay, on the east coast, and, as viewed from the sea, has an imposing appearance. It is the largest and most populous town of the Ionian Islands, and is also a centre of great commercial activity, its harbour being always well filled with ships of various nationalities. The population is about twenty thousand. The streets, like those in all eastern cities, are narrow, excepting the principal street, which, owing to its proximity to the sea, we designated the Strand. It is about three quarters of a mile in length, and has a colonnade on each side, with long rows of shops. There are also two spacious squares, in one of which stands a monumental bust of Sir Thomas Maitland, the founder of the Ionian Constitution. The houses, most of which are in the Italian or Venetian style, are well built.

The churches, three of which we entered (one of the three being dedicated to St. Dyonisius, the patron saint of the island), are not at all grand, either in architecture or internal decoration.

We ascended to the citadel, and enjoyed a magnificent view of the Black Mountain in the neighbouring island of Cephalonia, the Gulf of Lepanto, and the Peloponnesian coast. Our stay at Zante was too short to enable us to pay a visit to the Pitch Wells, which lie at a distance of twelve miles from the city. These wells are very ancient, having been described by Herodotus. Rejoining our ship, we proceeded to Cephalonia, the largest of the seven Ionian Islands, where we arrived after a short run, and on entering a narrow passage conducting from the sea, found ourselves immediately in front of the city of Argostoli. This city, snugly situated on the west side of a land-locked harbour, is a mile in length, and has, for several years past, been regarded as the capital of the island. It is, however, a place of small importance, as may be presumed from the paucity of its population, which does not exceed five thousand two hundred souls. The harbour is very good, having room and depth of water for ships of the largest size. At its entrance the water is especially deep, and owing to a subterranean flow of water, bubbles up in so remarkable a manner as to keep the wheel of a grist-mill in motion. The extreme end of this bay being shallow (and consequently of no use to the shipping), is spanned by a long wooden jetty, which serves as a connecting link between the city of Argostoli and that of Lixuri.

It was on this bridge, during the occupation of the island by the British, that a sergeant, with a handful of men belonging to one of Her Majesty's Regiments of Foot, kept several Greek insurgents at bay, who were so infatuated as to suppose that they could drive the British troops from the island. This sergeant was, we are glad to say, meritoriously rewarded for his gallant conduct on the occasion, by the English Government. The roads, too, intersecting the island—the result of British labour and capital—are very good.

[illegible]

silver ornaments, and the inner one consisting of glass with silver mountings. The body of the saint (the face having the appearance of an Egyptian mummy) is arrayed in pontifical vestments. Several silver lamps are suspended from the ceiling of the mausoleum, the lights of which are, if we mistake not, kept perpetually burning. No one is permitted to enter this mausoleum (the doors of which are carefully locked and bolted), except on the payment of a large fee, which is the perquisite of a Greek nobleman, to whose family the church belongs. The body of the saint, however, contained in its glass case, so as to be seen by all observers, is carried in procession, three times annually, through the principal streets of the city. After visits to two or three other churches, in one of which (the cathedral) we were accosted in very good English by a Latin priest, who informed us that during the occupation of the Ionian Islands by the British, he was chaplain to the Roman Catholic portion of the garrison, we repaired to a small church situated a short distance from the city, remarkable as containing the sepulchre in which the body of John Kapodistrios lies buried. This tomb is very plain, and the epitaph engraved upon it is equally so, the words forming it being few and simple. It reads as follows :—

KAPODISTRIOS,  
Governor of the Greeks.

This extraordinary man, who, as the epitaph on his tomb implies, was at one time Governor of the Greeks, was assassinated at Napoli di Romania in the autumn of 1831, by two brothers, members of a noble family, when entering a church in which a great national festival was about to be celebrated. One of the assassins was killed on the spot by the guards attending upon Kapodistrios, and the other, who succeeded in escaping at the time, was eventually captured and put to death. As Kapodistrios was a native of Corfu, having been born there in 1780, his remains were brought to the place of his birth for interment.

We now drove to the Palace of St. Michael and St. George, and admired its two handsome gates, and colonnade of Doric columns. This noble building, erected by Sir Thomas Maitland, contains, in addition to several private apartments, a council chamber and other public offices. In the council chamber we saw portraits and busts of illustrious Britons and Greeks who have either administered, or assisted in the administration of the affairs of the Ionian Islands. Quitting this palace, we went to the esplanade, an extensive piece of ground on which stands a statue of Count Schulemberg. This monument was placed in its present position by the Venetian Government—for the Venetians were in possession at one time of the Ionian Islands—to keep in remembrance the glorious defence of Corfu by this distinguished soldier when it was besieged by the Turks in 1716. After an obstinate struggle of forty-two days the Turks, unable to cope any longer with the able generalship of Schulemberg, returned to Constantinople with the loss of half their army. As we were walking on this beautiful esplanade, we were charmed with the magnificent view which it commands of the Albanian mountains. The sun was shining in full splendour, and as his rays fell upon the slopes of the mountains and the waters of the intervening channel, the scene was most enchanting. Proceeding onwards through olive-yards, vineyards, and mulberry groves, we reached the king's villa, a house built in the days of English occupation, by Sir Frederick Adam, as a suburban residence for the Lord High Commissioner. It is situated on a cliff overhanging the sea, and is approached by a carriage drive which wends its way through park-like land bestudded with old trees. The grounds are well laid out, and contain, in addition to several flower-beds, a newly formed labyrinth of trees which, though small, is so intricate as to entail upon anyone passing through it, a walk of twenty minutes. The King and Queen of Greece occasionally visit this villa. Indeed, two or three of their children were born within its walls.

A drive to the One Gun Battery, to two very ancient

churches,\* and to the old Senate House, which is now an English church, brought our peregrinations in Corfu to a close. In concluding our remarks on the Ionian Islands, let us give a very brief sketch of their past history. They have played an important part in the affairs of Greece. During the Crusades Corfu was much visited by those going to the holy wars, and after many vicissitudes, was taken possession of by the princes of Anjou, then governing Naples. In the year 1386, the inhabitants sought the protection of Venice, under whose rule they remained until 1797. In that year the French took possession of the Ionian Islands, but their dominion was short lived, as they were driven out by the combined forces of Russia and Turkey in 1800. So soon as 1803 the Russians ceded the Islands to France in a secret article of the Treaty of Tilsit. The British Troops conquered all the Ionian Islands excepting Corfu, in 1809—1810. Corfu was surrendered to the British in 1814. The seven islands were thus formed into a State, and were under British protection until 1864, when they were transferred to the King of the Hellenes.

\* One of these churches, which has been recently restored, is dedicated to two saints by whom Christianity was introduced into the islands

## CHAPTER XVII.

## ITALY.

Brindisi—Naples—Church of St. Januarius—Church of St. Domenico Maggiore—Church of Santa Chiara—Church of Gesu Nuovo—Grotto di Posilippo—Tomb of Virgil—Campo Santo—Pompeii—Herculaneum—Mount Vesuvius—An Earthquake—Rome—St. Peter's Cathedral—S. Andrea Della Valle—Sta. Maria Sopra Minerva—Church of Il Gesu—Church of Sta. Anastasia—Sta. Maria Maggiore, &c., &c., &c.—Pisa—Cathedral—Baptistery—Belfry, or Leaning Tower—Campo Santo—Florence—Cathedral—Belfry—Baptistery—Church of La Santa Croce—Church of San Lorenzo—Laurentian Library—Gli Uffici—Venice—Cathedral of St. Mark—Doge's Palace—St. Mark's Square—Church of St. Giovanni e Paolo—Church of St. Maria dei Frari—Grand Canal—Milan—The Cathedral—Arco della Pace—Circo, or Amphitheatre—Santa Maria Delle Grazie—Last Supper, by Leonardo da Vinci—Public Gardens, &c., &c., &c.

ON withdrawing from the Ionian Islands, we directed our course towards the shores of Italy, which we soon reached. Brindisi, a city of Calabria, on the Adriatic Sea, was the port at which we debarked, and where, owing to its antiquity, we resolved to spend a day in the exploration of it. This city (the Brundisium of the ancients, and founded by Diomedes, after the Trojan war, or, according to Strabo, by Theseus) was at one time a walled city, and the terminus of the celebrated Appian road, which led through Capua, from the Porta Capena, at Rome. Here the poet Pacuvius was born, and here the immortal Virgil died. Entering upon our explorations of the city, we soon discovered that few traces of its ancient landmarks now remain. We were, however, gratified on finding, in a tolerable state of preservation, a part of the wall which formerly enclosed it, and one of the large gateways by which it was approached. The ruins, too, of an old castle or tower proved to us objects of much interest. As we were drawing near to these ruins, three or four



diminutive Italian soldiers rushed to the gate, and in a loud tone of voice, accompanied with angry gesticulations, warned us not to enter. Had we been a most formidable enemy bent upon taking the place, these excitable little fellows could scarcely have made a greater fuss. A few kind words, however, allayed their excitability, and we were permitted to explore all that now remains of a once powerful fortification. An ancient underground church and three large churches, of comparatively modern date, next came under our notice. These churches, though more or less dilapidated, proved objects of interest. A pillar of great antiquity also attracted our attention. The following singular inscription was engraved upon it:—*Sl. Non. Molestum. Est. Hospes. Consiste. Et. Lége. Navibus. Vêlivolts. Magnum. Mare. Sœpe. Cucurri. Accessi. Terras. Conplures. Terminius. Hic. Est. (Sic) Quem. Mihi. Nascenti. Quondam. Parce. Cecinere. Hlc. Meas. Deposui. Curas. Omnesque. Labores. Sldera. Non. Timeo. Hlc. Nec. Nimbos. Nec. Mare. Sœvom. Nec. Metuo. Sumptus. Nl. Quæstum. Vincere. Possit. Alma. Fides. Tibi. Ago. Grates. Sanctissima. Dlva. Fortuna. Infracta. Ter. Me. Fessum. Recrastl. Tu. Digna. Es. Quam. Mortales. Optet. Sibi. Cunctl. Hospes. Vlve. Vale. Insumptum. SupereT. Tibi. Semper. Qua. Non. Sprevisi. Hunc. Lapidem. Dignumq. Dicastl.* After a ramble through the newly constructed parts of the city, we proceeded by rail to Naples. Our way lay through a most beautiful tract of country, and as each mile was passed, we found ourselves instinctively repeating the well-known line of one of England's poets,—

“O Italy, how beautiful thou art.”

On driving from the railway station at Naples to the Hotel d'Angleterre, we were charmed with the bright scene which presented itself to our view. The side walks of the streets were crowded with well-dressed citizens, many of whom were apparently holiday makers, while along the centre of the streets splendid carriages, drawn by well caparisoned horses, not to speak of other vehicles, were passing

and repassing. Lofty towers and graceful steeples marked at intervals the sites of palaces and churches, while the bay, with its light blue waters, lay as a vast mirror at our feet. Vesuvius, too, was sending up vast columns of smoke, and leading many persons to conclude (from certain well-known indications, of which we shall afterwards have occasion to speak), that an eruption was imminent. Our steps were directed, in the first instance, to the church of St. Januarius, a large Gothic edifice, occupying a site on which formerly stood two pagan temples.\* It was built by Charles I of Anjou, in 1299. Owing, however, to the shock of an earthquake which occurred in 1456, it fell into ruins, and was restored by Alfonso I, King of Naples, after the design of Nicolo Pisano. As we were passing the threshold of this church, our attention was directed to two magnificent porphyry pillars of great antiquity, and a font formed of a large vase of Egyptian casalta. On reaching the centre of the nave, we were filled with admiration on beholding the various columns of Egyptian granite and marble statues of Neapolitan Archbishops with which it is adorned. The grand altar, which we were permitted to examine, is composed, so we were told, of marble slabs of a very rare kind, and is ornamented, not only by a statue, the exquisite work of Paul Posi, but by two graceful candelabras of jasper, each being very ancient. Having inspected several of the private chapels which this church contains, and having stood by the tombs of Charles of Anjou, and his wife Clemence, and that of Andrew (husband of Johanna I), who was strangled at Aversa, we entered the crypt in which repose the ashes of St. Januarius.† Its roof is supported by pillars, and as its walls are literally panelled with slabs of white marble, on which are excellent carvings in bas-relief, it may not inaptly be styled a subterranean marble church. It also contains a statue (in a kneeling posture), by Michael Angelo, of Cardinal Caraffa, who

\* Of these pagan temples one was in honour of Apollo and the other in honour of Neptune.

† The tomb of St. Januarius is surmounted by a statue of that saint.

was at one time Archbishop of Naples, and by whom, if we mistake not, the crypt was built. On withdrawing from our inspection of this statue of Caraffa, the verger who was attending upon us, opened the door of a recess formed in the wall, and produced a small glass case, containing a finger-bone, which, he said, was a relic of that ever memorable personage, St. Januarius. It is in this church, too, that several drops of the blood of the saint in question, which were carefully preserved by a pious beholder of his martyrdom, are kept in a vial of a circular shape.\* Thrice, annually, this blood, having, as it is asserted, been liquefied by the miraculous power of a priest, is exhibited to large congregations of worshippers. The late Countess of Blessington, who was once present at the celebration of this superstitious ceremony, gives the following graphic account of it, in her work entitled "The Idler in Italy":—"At eight o'clock mass is celebrated in the different chapels of the cathedral, and at the grand altar, which is most richly decorated, a priest officiates, holding the glass vial in his hands, occasionally displaying it to the crowd, and praying with the utmost fervour, and apostrophizing the saint with exclamations interrupted by his tears and sighs. A large wax candle, equal to at least a dozen of our English ones, is placed on the middle of the altar, and I observed that the holy father generally held the vial very near to it.

"It was about ten o'clock when we entered the chapel, and as the priest had then been two hours invoking the saint to consent to the miracle, the spectators were becoming very impatient. On the left side of the altar a place was assigned to about one hundred women, who are said to be descendants of the saint; and therefore have this place of honour on the occasion. When, half an hour after our arrival, no symptom of liquefaction was visible, the cries of these women became really terrific, resembling more the howling of savages than of

\* The blood in question is kept in a private chapel especially dedicated to St. Januarius, a chapel adorned with silver statues, sacred vases of great value, and paintings by distinguished artists.

Christians. Their shrieks were mingled with exclamations, uttered with vehemence, and accompanied with the most violent gestures. They abused the saint in the most opprobrious terms, calling him every insulting name that rage or hatred could dictate. Through the influence of a friend we were permitted to approach near the grand altar, where we maintained a gravity that ought to have conciliated the good opinion of the worshippers of St. Januarius; but after his unnatural descendants had exhausted every term of vituperation on him, they began to direct sundry glances of mingled suspicion and rage against us; and at length avowed their conviction that it was the presence of the English heretics that prevented the liquefaction of the blood. The priest made a sign to us to take off our bonnets and to kneel, which we immediately did. This compliance appeased the anger of the relatives of the saint against us; and once more they directed their abuse to him, calling down imprecations upon him for resisting the prayers of his descendants. *Birconne! Birconne!* and other terms of abuse were showered on him, for what they termed his obstinacy; but, fortunately for their lungs and our ears, the blood began to liquefy! and the vial became filled in the course of two or three minutes after the first symptom of dilution.

“No sooner was the fulfilment of the miracle announced than the whole congregation prostrated themselves, and after a few minutes’ thanksgiving, gave way to the most lively joy, uttering a thousand ejaculations of love and gratitude towards the saint to whom, only a short time before, they had addressed every term of abuse with which their vocabulary furnished them. Men, women, and children now began to weep together; and never previously had I witnessed such an inundation of tears. Several soldiers, Austrians as well as Neapolitans, were present in full uniform, and appeared as much impressed as were the rest of the congregation with the wondrous miracle that had taken place. The vial was paraded about by the priest, and pressed to the foreheads of the pious, who were also suffered to kiss it, a ceremony performed with

enthusiastic devotion. During this operation a number of priests, young and old, were industriously plying their vocations of levying contributions on the strangers, who were told that, in honour of the saint and the miracle, it was hoped that they would not deny their charity."

On leaving the church of St. Januarius, we went to that of St. Domenico Maggiore, which, together with its sacristy and convent, may justly be regarded as a museum of the middle ages. For here are to be seen not only the tombs and monuments of Anjou and Aragonese kings, but those also of literary characters and other illustrious personages who flourished during the dynasties in question. Here, too, that is, in the convent, the visitor is admitted into the cell and lecture-room of Thomas Aquinas, and permitted to sit in the chair once occupied by that distinguished schoolman. The church of Santa Chiara, the interior of which is very elegant, was the place of interest we next visited. Here we saw not only the tombs of Joanna I and Robert of Anjou, the friend and patron of Petrarch, but that also of Raimondo Capanno, who, though at one time a Moorish slave, became by force of character and natural abilities, the great seneschal of the Neapolitan kingdom. His reputation, however, was eventually tarnished by the active part which he took in the murder of Joanna's husband, Andreas of Hungary. This church possesses three or four crypts or subterranean chapels, in which a few years ago, and in all probability at the present time, a singular and ghastly exhibition was held on two or more occasions throughout the course of each year. It may be described as follows:—

The citizens of Naples and its environs formed themselves into a club, one of the laws of which was to the effect that each member should subscribe an annual sum in order that after death his corpse should not only be deposited in one of a certain number of vaults, the soil of which had the property of preserving bodies as if by some chemical process, but also that on a certain day or days of each year,

is shrouded in the dress worn by the deceased when living, be exposed in one of the crypts of the church of Santa Chiara. The bodies in question were arranged on such occasions, in a standing posture around the walls of the crypts, and were prevented from falling to the earth by means of cords passing round the waist. Affixed to the wall, above each corpse, was a card bearing his or her name, and the date of his or her birth and death. The following description of this hideous spectacle has been left on record by an eye-witness. - Old and young, male and female, are here brought in juxtaposition. The octogenarian, with his white locks still flowing from his temples, stands next a boy of six years old whose ringlets have been curled for the occasion; and whose embroidered shirt collar, and jacket with well-polished buttons, indicate the pains bestowed on his toilette. These ringlets twine round a face resembling nothing human, a sort of mask of discoloured leather, with fallen jaws and dissipated lips; and the embroidered collar leaves disclosed the striken dark brown chest, once fair and full, where perhaps a fond mother's lips often were impressed, but which now looks fearful contrasted with the snowy texture of this bit of fluff. This faded image of what was once a fair child has tied to its skeleton fingers a top, probably the last gift of affection; the hand, fallen on one side, leans towards the next discoloured corpse, whose head, also no longer capable of maintaining a perpendicular position, is turned as if to gaze a female figure, whose ghastly and withered brow wrinkled with woes, looks still more fearful from the contrast with their length hair. Here the mature matron, her once voluminous person reduced to a sylph-like slowness, stands enveloped in the ample folds of the gaudy garb she wore in life. The youthful wife is attired in the delicate tinted dress put on in happy days to charm a husband's eye: the virgin wears the robe of pure white, leaving only her throat bare; and the young men are clothed in the holiday suits of which they were vain in life; some with riding-whips, and others with canes attached to their bony hands. A figure I

shall never forget, was that of a young woman who died on the day of her wedding. Robed in her bridal vest, with the chaplet of orange flowers still twined round her head, her hair fell in masses over her face and shadowy form, half veiling the discoloured hue of the visage and neck, and sweeping over her, as if to conceal the fearful triumph of death over beauty. Around several of the defunct knelt friends, to whom in life they were dear, offering up prayers for the repose of their souls: while groups of persons, attracted merely by curiosity, sauntered through this motley assemblage of the deceased, pausing to comment on the appearance they presented."

The neighbouring church of Gesu Nuovo, which belongs to the Jesuits, that order of religionists having been re-established at Naples in 1816, next demanded our attention. On entering it we were more reminded, owing to the splendour of its internal decorations, of a festive hall than a house of prayer. Near to the altar our attention was directed to a large glass case, containing the skulls and bones of twenty-six missionaries,\* who suffered martyrdom by crucifixion in the neighbourhood of Nagasaki, Japan, in the month of February, 1597.

Time and space would fail us were we to dwell at any length on the church of Monte Oliveto, rich in sculptures by Giovanni di Nola, Donatello, and other distinguished Italian artists, or upon that of San Giacomo dei Spagnoli, containing the tomb of Don Pedro de Toledo, one of the most distinguished Spanish viceroys of Naples, or upon that of S. Giovanni à Carbonara, in which are the monuments of King Ladislaus, Queen Joanna II, and that of her favourite, Ser Gianni Caracciolo, who through a court intrigue was cruelly murdered. Let us proceed, therefore, to give a brief description of other places of interest which we visited during our stay at Naples. Directing our course along the Mergellina we passed through the Grotto di Posilippo, which is hewn

\* In 1865 we visited the spot where these Christian confessors were put to death by crucifixion.

out of the solid rock, and is not less than 2,316 feet in length. It is so broad as to admit of two carriages passing abreast, and is lighted for the convenience of wayfarers by gas lamps, which burn day and night. On emerging from this sombre cavern, we went to the tomb of Virgil, which is situated on an eminence, commanding one of the most magnificent views it is possible to imagine. It is enclosed by a brick-built hut with a domed roof. On entering this insignificant looking structure, we observed a stone containing the following inscription :—

Qui Cineres ?  
Tumulo Hæc Vestigia :  
Conditur Olim Ille Hic Qui Cecinit Pascua,  
Rura, Duces.

Near to the tomb in which the ashes of Virgil repose, are two or three graves, in one of which rest the remains of an Englishman, who was doubtless an admirer of the immortal Latin poet. On the highest part of the hill on which the tomb of Virgil is situated, there is a stone seat, which was erected by a Frenchman for the accommodation of visitors; above it is engraved the following inscription :—

Près du chanteur divin dont la lyre immortelle  
Repéta des pasteurs les doux et tendres vœux,  
Sur ce banc consacré par l'amitié fidèle,  
Amis, reposez-vous et reserrez vos nœuds.

xvi Avril, MDCCCXII.

The National Museum, rich in sculptures, bronzes, paintings, and other works of art, situated at the extreme end of Toledo, proved very attractive to us. In the gallery of sculptures we especially admired a marble statue representing Agrippina, the mother of Nero, and in the gallery of bronzes our admiration was divided between statues representing respectively a victorious and a vanquished athlete, and an inebriated bacchanalian. Some of these bronze figures, not to mention many other remarkable objects of interest, con-



tained in this museum, were found in the ruins of Pompeii, and others in those of Herculaneum. A library, consisting of several thousands of volumes and many manuscripts, is also contained in this museum.

We now drove to the Campo Santo,\* which is a vast cemetery, and one of the best arranged institutions of the kind we have as yet visited. It is intersected by well kept pathways, and is adorned by shrubs and plants of various kinds. Many of the graves are surmounted by monuments, on which great artistic skill has been bestowed by the sculptor. Several of the dead are deposited in recesses formed in the sides of massive stone walls, while not a few rest in large family mausoleums. We entered several of these mausoleums, and found in each an altar, and horizontal recesses in the side walls for the reception of the dead. One large square of this necropolis is enclosed by a colonnade, and in its centre there stands a magnificent national monument of marble, consisting of a large pedestal surmounted by a figure holding a cross. At each corner of the pedestal there is the figure of an angel in a kneeling posture. On the tabature of the monument is recorded the following epitaph:—

Ecce Ego  
Jesu Christi Religio  
Aperam in sono tubæ  
Sepulchra vestra  
Ut Dormientes in Pulvere  
Excitentur in vitam æternam  
Palmam Gloriæ  
Sub crucis signo recepturi.

Ferdinando II Borbono Regnante  
Senatus Populus que Neapolitanus

\* There are, also, ancient catacombs at Naples. They are, of course, in the form of subterranean passages, and extend a great distance in various directions. The niches containing the dead, were formerly enclosed with marble slabs. Many of these slabs, however, now constitute the pavement of the Church of St. Januarius.

Qui Jura Piorum Manium  
Sanctiora in Christi Tutela Forent  
Sepulchrum  
A. R. S. MDCCCXXXVI Dedicatum  
Exornandum Curaverunt.

A second square which we entered contains three hundred and sixty-five vaults, each of great depth, and covered by a broad flat stone. These vaults, which were at one time in constant use, are now, if we mistake not, hermetically sealed. They are all numbered. One vault was opened, each day in the year, and allowed to remain open from dawn until midnight, for the reception of dead and coffinless bodies, and before it was closed, large quantities of quicklime were thrown into it, with the view of rapidly decomposing its contents of human flesh. When it was again required, that is, on the corresponding day of the following year, the bones were exhumed, and on being reduced to ashes by cremation, were used as manure.

On the day following our visit to the Campo Santo, we drove to Pompeii, which place proved, as we had expected, most interesting to us. On our way to Pompeii we passed a great many villas, which, with their beautiful gardens, had a most imposing appearance. This city was destroyed by an eruption of Vesuvius, A.D. 79, and was so completely buried by layers of volcanic matter, that its existence was entirely forgotten until 1689. In that year ruins were observed protruding above the ground, but no excavations were entered upon until 1755. Now, however, owing to the excavations which have been continued at intervals since the period already mentioned, this hidden city has in a great measure been brought to light, and we learn that it was formerly enclosed by walls nearly two miles in circumference, having six gates and twelve towers. On approaching it, we passed through a suburban street, situated at the north-western gate, and which, on account of the many handsome funereal monuments by which it is skirted, is called the

street of tombs. On entering the Herculaneum gate, we directed our steps along a tortuous thoroughfare conducting to the forum. The pavement of this street, consisting of blocks of stone or lava, was, we noticed, much worn by the wheels of various carts or carriages which had been driven through it more than two thousand years ago. The side walks of this, and indeed of all the streets, are very narrow, and are raised one or two feet above the level of the road.

Many of the streets consisted of shops open in front. These had been evidently closed in each night by shutters provided for the purpose. In one of the ruined shops—a Thermopolian or house in which drinks of hot wine had been sold—we observed a counter of marble occupying its original position, and having on its surface impressions made by the wet wine cups and other vessels which had been placed upon it. Above several of the doorways are inscriptions in Latin, setting forth the name and renown of the mythological deity to whom the establishment had been dedicated.

The forum, an oblong area, upwards of three hundred feet in length, and one hundred and twenty feet in breadth, was enclosed on three of its sides by a Doric colonnade, some of the columns of which are still *in situ*. Near to the forum are the temples of Jupiter and Venus, the pillars of the former being of the Corinthian order. Having visited the Pantheon, with its altar encircled by twelve pedestals, its cells for priests, and its adicula, the walls of the last-mentioned being adorned with frescoes, still retaining their pristine brightness, we next inspected the Temple of Hercules (the oldest building in the town), an amphitheatre, and two theatres, one of the latter having accommodation for 5,000 spectators. We also entered several private mansions, including those which were respectively occupied by Sallust, Pansa, and Diomedes.

Houses of this class extended some distance to the rear, and though possessed of small apartments, afforded accom-

modation to a number of persons. As the front walls of such mansions were constructed without windows, they resembled walled encampments rather than family dwelling-houses. On passing through the vestibule, a court-yard or peristyle, in the form of a parallelogram, was reached, having on three of its sides a colonnade. In the centre of the roof there was an open space called the compluvium, through which the rain fell into a basin of equal size on the ground beneath, and which was styled the impluvium. On the side of the peristyle, immediately opposite to the vestibule, was a hall called the atrium, and from which, on each of its sides, access was obtained to private chambers, provided with air-holes rather than windows. Beyond this there was a second peristyle, but as it resembled the one we have just described in every respect, there is no need for us to make any remarks in regard to it.

A pleasant stroll through the museum, containing many objects of interest, including three or four human bodies collected from the débris, brought our rambles through this singular and deserted city to a close.

Herculaneum, also an ancient city of Campania, and in the vicinity of Naples, was the place to which we had recourse, in the next instance, for information and pleasure. It was literally buried by the memorable eruption of Vesuvius, which obliterated for so many centuries, the very name and existence of the neighbouring town of Pompeii. Its exact whereabouts was discovered by a well-sinker in 1713. On further excavations being made, a theatre, a chalcidium, a prison, and some private houses were revealed.\* The work of research, however, can be pursued no longer, lest the houses in Portici and Resina, erected immediately over Herculaneum, should fall into ruin. After an exploration of the various houses which have been brought to light, we

\* Amongst the private dwellings which have been discovered are those of Argus and Aristides. Here, too, we saw a ruined wine shop, on the counter of which were impressions of the wine cups, and of coins which had been tendered in payment.

provided ourselves with torches, and descended by a cavernous and slanting pathway, several feet beneath the surface of the earth, in order to inspect what may be justly termed a buried theatre. On reaching the lowest depth, we found the proscenium, orchestra, consular seats, and a portion of the corridors of the theatre, together with some pedestals on which images or busts had formerly stood, in an excellent state of preservation. As we were wandering, by aid of torchlights, from one part to another of this now subterranean play-house, where, centuries ago, tragedies had thrilled with awe, and comedies had convulsed with laughter, thousands of spectators, we could distinctly hear the sound and feel the reverberation of carriages which were being driven at a rattling place through the street above it. We were in no trepidation, however, as the thick roof of well-consolidated lava above our heads, showed no signs of yielding to the outward pressure.

On leaving Herculaneum we drove to the base of Vesuvius. We had no intention of making the ascent of the mountain, as it was not considered safe, the rumblings of its ever active volcano having been heard at the distance of many miles, during the previous days. Professor Palmieri had also declared in regard to Vesuvius that something of an unusual kind might be anticipated. "After a long repose," he said, "Vesuvius slowly indicates a new period of action. In the interior of the great crater of the last eruption a large portion has fallen in towards the S.S.E., and a quantity of black smoke \* has been sent forth. The scientific instruments in the Observatory have also been sensibly affected. How long may be the interval between these early indications and the fiery manifestations it is impossible to say." Moreover, we may add that on the day following our arrival, Naples was visited with a terrible earthquake. It occurred at twenty-four minutes past three A.M., and was so violent as to threaten the whole city with instant destruction. We were suddenly aroused from our slumbers to find the bed in which we were

\* One of the unerring signs of activity.

sleeping literally rocking from side to side, and for two or three moments we were painfully apprehensive of a fall from one of the uppermost stories of the Hotel d'Angleterre, into the adjoining street. The alarm felt on the occasion was considerably heightened by the rumbling sounds which were being sent forth, at the same time, by fiery Vesuvius. Concerning this earthquake and its effects, the following graphic account was forwarded to the London *Times*, by the Naples correspondent of that widely-circulating journal:—

“It was, indeed, reported last week that the mountain had already burst out, and there were many who rushed into the streets to witness it, but the alarm was false; but had it been true the mazy mists which covered Vesuvius, would have prevented anyone from witnessing the grand and awful spectacle. That which has often happened, however, when there is some delay in the eruption, has happened now—earthquake has shaken our houses, and rattled our doors and windows. There have been for some days local shocks in the neighbourhood of the mountain, but the most alarming one occurred yesterday morning at about three hours twenty-four minutes before midday. It lasted eighteen seconds, and proceeded from north-west to south-east; was at first undulating, then vertical. The effect was, of course, terrible, and not unlike what I witnessed and felt some years ago, when many lives were lost in the province of Basilicata. Bells rang, windows shook, and the walls of our houses in some directions were sensibly moved, but as a heavy storm was raging yesterday, the indications, which in some parts of the city were so strong, were mistaken as proceeding from the violence of the wind. As may have been expected, numbers of people left their houses, and the roads and squares were crowded with fugitives, who added to the terrors of the moment by their cries. Those who could find refuge in carriages and omnibuses were only too glad to obtain shelter in them, but many were compelled to pass the night in the open air, exposed to one of the most awful storms we have had during this extraordinary season. It is the opinion

of some whose opinion is of value that the shock which created such a panic is not directly connected with Vesuvius, and that the centre of disturbance may be at some distance. However that may be, it is certainly the *avant courier* of a fresh, and perhaps speedy, eruption. That the opinion I alluded to above is correct may be inferred from the wide extent of country which has been agitated. Despatches from Amalfi, Caserta, Capri, Teano, Benevento, Avellino, Potenza, and even Foggia, speak of the violence of the shock. At St. Marco, in the Province of Capitanata, there were three shocks, and at Barile, in the Basilicata, one shock lasted one minute thirty-five seconds. Vesuvius, therefore, could scarcely have been the centre of action, and Professor Palmieri places it in Puglia. However this may be, the shock in Naples and all round the coast, extending even to the Islands, was great, and produced intense alarm. What is to come next? People call to their recollection the incidents of the last great earthquake, when our house-bells rang, and we watched the chandeliers waving backwards and forwards, and when so many thousands of unfortunate persons in the Provinces were buried under the ruins of their houses. Happily there is nothing of this kind to report as yet. Several public buildings have had lesions, and large fissures have been opened, sufficiently so to make them unsafe. In Caserta the troops left their barracks and encamped in the open piazze, but no loss of life has been reported either from there or any other place, though disasters to life and property were at first very generally announced. In the villages under Vesuvius the panic was indescribable, for the feelings of the inhabitants, as a private despatch informs me, had been painfully excited for some days by a series of slight shocks. Our mountain, has nothing to do, however, with the great shock, which has extended through several provinces, though it daily gains increased activity, and gives almost certain indications of a coming eruption. When it does come, indeed, it will be felt to be a great relief, whatever may be the amount of land destroyed; for there is nothing so awful as that lifting up of

the ground under one's feet, and the apprehension of the *replica* or return shock, with the usual incidents which attend it. It is to be observed that the shock seemed to affect the heights more even than the lower ground, putting in peril unfinished or crazy houses, as I witnessed in the case of one which fell in."

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"We have had no other alarm from earthquake since Monday, and public feeling is subsiding into its usual tranquil state of security. For one or two days every one, I believe, was anxious and apprehensive, for it is no trifle to be rocked in your bed, to see your walls rocking backwards and forwards, and to hear the timbers creaking. Such sights would be alarming anywhere, more especially in Naples, which has suffered from a series of disasters, and which has not yet forgotten the awful earthquake of 1857. On Monday night and Tuesday morning few persons went to bed; or if they did, they threw themselves on it in military style, completely dressed and ready for a start. Many formed parties, as if seeking security in society; but more were in the streets, in the *caffes*, or in carriages of any kind they could lay hands on. Those who were less fortunate had to pass the night on the *pavé* exposed to rain, and what for this country was bitter cold. There was a full expectation that the earthquake would repeat its visit at the end of twenty-four hours after the first shock—it not unfrequently does—so that from midnight till 3.24 on Tuesday morning apprehension became increasingly and painfully strong. Conversation was on the wane, snatches of the Litany were chanted here and there almost *sotto voce*. As three o'clock approached there was a dead silence, as if the enemy were upon them; and thus it was at a quarter-past three when apprehension was intense; but the minute hand marked 3.24, and the sense of relief was great, for nothing happened to create alarm, and though this did not suffice to satisfy those who fancied that the dreaded visitor might have delayed his coming, or that clocks might be wrong. A few minutes more restored tran-



quillity to the most timid, and by dawn of day all went home chilled to the marrow, many, it is probable, having found the death from which they fled. During the day preceding this anxious night preparations were made by persons which remind us of the hurried flight from Pompeii, indications of which have often been brought to light during the excavations. Boxes were purchased and jewels packed, and in some cases it is said, even articles of dress. All that was most precious was in readiness to be carried off, and, says a journalist, one lady sent off her '*adorato papagallo*' (adored parrot) to be restored if demanded, or bequeathed to the friend if she herself was buried under the ruins of Naples. It is unnecessary to say that this general apprehension was of a most exaggerated and unnecessary character. Still no one can answer for his house when its foundations are heaving up and down, and we cannot forget the horrors of 1857, when 30,000 persons were destroyed by earthquake in the neighbouring provinces, and our bells rang, as it were, funeral peals over them. Later reports now tell us that the shock was felt as far as Bari, and in every place it excited great alarm. In Salerno the people were in a state of fanatical madness. All rushed to the cathedral and insisted on bringing out the statue of the patron Saint, St. Matthew, and on the bells being rung—a not uncommon practice in a tempest. The clergy, however, in obedience to the civil authorities, would not permit it; but public feeling was too strong to be resisted, so that the statue was carried off on the shoulders of men. Wax tapers were seized, and followed by many thousand persons; St. Matthew was borne in procession through the streets. There was considerable fear that a dangerous collision might have occurred, for by order of the Prefect, a detachment of soldiers was sent out, and placed at the disposal of the Quæstor. After a long time, however, the people were persuaded that the Saint had little connection with the earthquake, as it did not repeat its visit, St. Matthew was taken back to the cathedral, and all returned to their homes. No serious disaster has occurred anywhere except in S. Marco, in

Lamis, in the Capitanata, a commune of about 15,000 persons. There several houses were thrown down, and three persons buried. Many foreign visitors left Naples on Monday, and it is feared that for the moment the trade of the season will be injured; but with the almost certainty of an approaching eruption crowds will probably come in. As in 1857 the earthquake of December was followed very soon after by an eruption, for if Vesuvius was not the centre of the recent movement it is more or less remotely connected with it. The activity of the mountain increases daily, and Cozzolino, the well-known guide of Vesuvius, writes to me that the shocks have been frequent at Resina, though slight. The panic which was created there on Monday, he says, was indescribable; for, in addition to earthquake, there was a general apprehension that the mountain was, or would be, pouring down its streams of lava upon them. Let me hazard the conjecture that the actual subterranean disturbances may have been produced or precipitated by the deluges of rain which have fallen this season. Professor Phillips, in his interesting work on Vesuvius, says,—‘If we follow out the idea arrived at in the preceding passages, internal fissures arising from some kind of accumulating pressure, the necessity of earthquakes following upon such a process in a volcanic region will be apparent. For thus the heated interior becomes opened to the admission of water; the generation of steam, the sudden shock, the far-extended vibratory motion, are consequences of a slow change of dimensions, in presence of internal heat and admitted water.’ ”

On quitting Naples we proceeded by train to Rome, and were charmed by the beautiful scenery which attracted our attention throughout the journey. On the morning following our arrival at the holy city, we immediately went to the Church of St. Peter, which, in every respect, far exceeded our most sanguine expectations. On leaving our hotel we drove through a narrow street, consisting of insignificant shops, and on emerging, we entered a large square, where we had the gratification of beholding the façade of the

greatest and most magnificent church which the world contains.

A monolithic Egyptian obelisk stands in the centre of this square. It was placed in the position it now occupies by Pope Sixtus V, in 1586. There are also, two fountains, continually sending forth streams of water. Ere we entered the church (the great object of attraction) we directed our attention, for a few minutes, to a circular colonnade, extending on each side of the basilica, and consisting of four rows of columns, each pillar being crowned by a figure of a saint. We now gazed upon the façade of the church, which, with its profusion of pilasters and windows, is three hundred and fifty-seven feet long, and one hundred and forty-four feet high, and surmounted by a lofty balustrade, supporting images of the Saviour and His twelve apostles. As we were passing the central entrance our attention was directed to the loggia, where each pope is invested with the tiara, and where he stands when pronouncing the Easter benediction.

We ascended a flight of steps, at the base of which are statues of St. Peter and St. Paul, and entered the vestibule, where we saw two images, the one representing Constantine, and the other Charlemagne. The Porta Santa was also pointed out to us. This is a walled-up door, which has been opened at the termination of each period of twenty-five years (with one exception, 1850), since the pontificate of Sixtus IV. It appears that on the Christmas Eve preceding what is termed the "Sacred Year," the pope having addressed himself in prayer to God, goes to this walled-up doorway, and strikes it with a silver hammer, on which it readily falls inwards, its supports having been previously removed by masons and other artificers. The pope, bearing in his hand a torch, and followed by his cardinals, now enters, and on reaching the altar chaunts the vespers, especially appointed to be said on that occasion. We were literally struck with wonder on entering the basilica at the vastness, grandeur, and loftiness of its interior. We were, also, equally surprised

on discovering the great size of the statues and other ornaments with which the church is so richly adorned. Thus, for example, the angels which are represented as supporting the fonts on the first columns of the nave, appear as if they were not larger than children, but are in reality larger than ordinary-sized men. The doves, too, each with an olive branch in its mouth, seem of the natural size only, whereas they greatly exceed it. In the side aisles are several chapels, highly decorated, and in some of which, at the time of our visit, services were being held. The interior the lofty dome, itself an architectural gem, and four hundred and forty-eight feet high, bears the following scriptural text:—

“Tu es Petrus, et super hanc petram ædificabo ecclesiam meam, et tibi dabo claves regni cælorum.”

The letters forming the above quotation, are in mosaic, and six feet long. Above this inscription are placed mosaics of the four evangelists, each being considerably larger than the natural size of man. Indeed the pen, which St. Luke is represented as holding in his hand, is seven feet in length. Under this noble dome is the bronze baldacchino or great canopy, designed by Bernini in 1633, ninety-four and a-half feet high. The bronze of which it is constructed, formed at one period the roof of the Pantheon. Under the baldacchino stands the high altar, which is seldom used, and at which the pope alone (or any of the cardinals especially authorised by him) is suffered to celebrate mass.

Near to this “sanctum sanctorum” is the entrance to the tomb of St. Peter, around which eighty-six lamps burn by day and night. The shrine is beautified by every species of rare marble, and from its gilded gates are suspended cards, each containing a prayer to the great apostle. Not far from the high altar stands a bronze statue of St. Peter. This image, once a statue of Jupiter, was, we observed, not only an object of great attraction, but also of earnest devotion, as nearly all the vast multitude of persons, who were in the church at the time of our visit, first kissed its foot, and then pressed it with their foreheads. On all highly solemn

occasions this image is attired in pontifical robes. According to Hare, "on the day of the jubilee of Pius IX (June 16th, 1871) it was attired in a lace alb, stole, and gold embroidered cope, fastened at the breast by a clasp of diamonds; and its foot was kissed by upwards of twenty thousand persons during the day." Having visited the tombs or monuments of several popes, amongst others those of Gregory XIII, Benedict XIV, Clement XIII, Clement X, and Urban VIII, we directed our steps to the tombs of the Stuarts. They are adorned by two monuments, one of which, by Filippo Barigioni, perpetuates the memory of Maria Clementina Sobieski, wife of James III, and who is styled in the epitaph, "Queen of Great Britain, France, and Ireland"; while the other, by Canova, is in memory of James III, and his sons, Charles Edward and Henry (Cardinal York), and bears the following inscription:—

" Jacobo III.  
Jacobi II., Magnæ Brit. Regis Filio  
Karolo Edoardo  
Et Henrico, Decano Patrum  
Cardinalium,  
Jacobi III. Filiis,  
Regiæ Stirpis Stuardiæ Postermis  
Anno MDCCCXIX.  
Beati Mortui in Domino Moriuntur."

As we were in the act of leaving the church our attention was called to certain lines in the pavement, which indicate that the length of St. Peter's is  $613\frac{1}{2}$  feet; St. Paul's, London,  $520\frac{1}{2}$  feet; Milan Cathedral 443 feet; and St. Sophia, Constantinople,  $360\frac{1}{2}$  feet.

The modern popular Church of S. Andrea Della Valle was the object of interest which next demanded our attention. It is supposed to occupy the site of the Curia, and was commenced in 1591, says Hare, by Olivieri, and completed by Carlo Maderno. After an examination of the façade of the church and certain artistic frescoes, we were conducted to the

tomb of Giovanni della Casa (a former archbishop of Beneventum), and subsequently to those of Pius II and Pius III. The epitaph on the tomb of Pius II, being a brief historical sketch of the pontificate of that pope, greatly interested us.

We were now taken to see the rich Italian Gothic church dedicated to Sta. Maria. It was erected in 1370 on the site of a temple built by Pompey in honour of Minerva, and is consequently designated Sta. Maria sopra Minerva. It is here, on the 25th of March, the Feast of the Annunciation, that the ceremonies attendant on the "Procession of the White Mule" are duly observed. On this occasion the grand almoner,\* riding on the pope's mule and bearing the host, heads a procession consisting of the pope (seated in his crystal coach), cardinals, archbishops, bishops, and other dignitaries of the Roman Church. As the procession passes through the streets the people usually manifest most marked demonstrations of loyalty to the papal chair. The pope, on his arrival at the Sta. Maria, is called upon, in addition to other duties, to bestow certain sums of money upon several poor girls, who arrange themselves in two rows, at the grand entrance of the church. The funds for this purpose are derived from an association which bears the name of Santissima Annunziata, founded by Monsignore Torquemada, a Dominican cardinal. This church contains four chapels, and in one—the Chapel of the Annunciation—there is a fine picture by the pencil of Fra Angelico. It represents Torquemada, accompanied by an angel, in the act of presenting three young damsels to the Virgin Mary, who bestows gifts upon them. The remains of Torquemada rest in this chapel, as do those also of Pope Urban VII.

On leaving this church we hastened to that of Il Gesu, which is a very rich classical edifice, by the celebrated artist

\* It was formerly customary for the popes to ride on the white mule at this celebration. Pius VI was the last to do so. His successor, Pius VII, was, owing to infirm health, unequal to the duty. Thus a precedent was established from which there has been no deviation.

Vignola. It was founded in 1568. On entering it we observed that it was adorned by several paintings representing leading events in the history of the Jesuit fathers. We were also much pleased with two altars which it contains, namely, the high altar, remarkable for its columns of giallo-antico, and the altar of St. Ignatius Loyola (the founder of the Order of Jesus), conspicuous for its artistic group of the Holy Trinity. Jehovah, the most striking figure in this group of three persons, holds in his hand a globe consisting of lapis-lazuli, which is said to excel in magnitude all other specimens of the same mineral. Beneath this altar there is a bronze urn, overlaid with gilt and precious stones, containing the remains of St. Ignatius.

The Church of Sta. Anastasia was the sacred edifice which next occupied our attention. On reaching the altar we stood for some minutes in deep admiration of a beautiful monument representing Anastasia (who suffered martyrdom some time during the persecution of Diocletian), as reclining on a faggot. It was here, too, that we saw the tomb, with its singular epitaph, of that once scholarly ecclesiastic, Cardinal Mai.

After a visit to the Church of Ara-Coeli, in several chapels of which (and more especially in the shrine which is dedicated to S. Bernardino of Siena) we saw and admired many highly artistic frescoes; and where, in the Chapel of the Persepio, we were especially permitted to inspect the famous image of the Santissimo Bambino d'Ara-Coeli lying in a manger, we went to the Sta. Maria Maggiore. On approaching the piazza of this church we observed a graceful Corinthian column, bearing the name of Colonna della Vergine, and which, we were told, was the only vestige of the Basilica of Constantine. It was placed in the position which it now occupies by Paul V in 1613. On entering the church,\* which

\* "This church was erected," says Hare, "to commemorate a miraculous fall of snow, which covered this spot of ground (and no other), on the 5th of August, when the Virgin appearing in a vision, showed them that she had thus appropriated the site of a new temple." A festival in honour of this event is held annually in this church on the 5th August, when white rose

is said to have been founded in 1352 by Pope Liberius and a Roman patrician named John, we soon had reason for concluding that it was one of the most beautiful of the many sacred structures which adorn the city of Rome. The nave, which is two hundred and eighty feet long and sixty broad, is formed, as it were, by an avenue of white marble columns, and is adorned by mosaics representing events of which we read in the Old Testament. The baldacchino, erected by Benedict XIV, is superbly grand, being supported by four porphyry columns wreathed with gilt leaves, and surmounted by four marble angels. The roof and floor of the edifice are also deserving of especial remark, the former being elaborately carved and gilded (presented to Alexander VI by Ferdinand and Isabella of Spain), and the latter being paved with opus alexandrinum. As it is one of the four patriarchal basilicas it possesses a porta-sancta, similar in almost all respects to that contained in St. Peter's, and which is opened by the pope in person, with becoming solemnity, four times in the course of a century.

After visits to the Vatican and its treasures of art, to the Church of Sta. Maria in Cosmedin, and the magnificent basilicas of St. John Lateran and St. Paul, and the catacombs of Callistus, we entered upon an exploration of what may be termed pagan Rome; and in our peregrinations through this classical portion of the city, we visited the Capitol, Forum, Arch of Septimius Severus, Temple of Antoninus and Faustina, Temple of Peace, Pantheon, Temple of Venus, Arch of Titus, Colosseum, Arch of Constantine, Temple of Vesta, Column of Antonine, the Baths of Caracalla, and the Marmorata. Time and space would fail us were we to enter into details in regard to the many interesting objects of antiquity which we have enumerated in the foregoing sentence. Let it suffice for us, then, to say that our visit to them greatly gratified us. It only remains to add that a walk through the Protestant Cemetery, where we visited

leaves, with the view of representing falling snow, are thrown down upon the priests and people through two holes in the ceiling.



the graves of Keats, Bell, Shelley, Gibson, A. W. Hare, Shelley's child, and Goethe's son, brought our visit to Rome to a close.

On leaving Rome we went to Pisa, a handsome city standing on the banks of the Arno, and divided by that river into two almost equal parts. Of the various public buildings the most remarkable are the cathedral, baptistery, belfry (or leaning tower), and Campo Santo. The cathedral, founded in the eleventh century, is a noble Gothic edifice, the outside walls of which are not only cased with marble of variegated colours, but are also ornamented with reliefs and pillars, varying in size. The interior of the church is adorned with fine columns of granite, by statues and sculptures from the chisels of Giovanni di Pisa, Giovanni da Bologna, and other eminent sculptors; by paintings from the pencils of Andrea del Sarto, Razzi, and other distinguished artists; and by a pulpit, enriched with valuable sculptures, the artistic labours of Giovanni di Pisa.

The baptistery, erected about the middle of the twelfth century, after designs by Diotisalvi of Pisa, is circular in shape, and detached from the church. It is, also, rich in valuable sculptures; the pulpit, by Nicolo Pisano, being especially regarded by all lovers of real art, as a master-piece of artistic skill.

The belfry, circular in form, and attaining an altitude of one hundred and ninety feet, is also encased with marble. It was erected in 1174 by the architects William of Innsbruck, and Bonanno of Pisa, and, owing to its deviation of about fourteen feet from the perpendicular line, is not inappropriately called the Leaning Tower. The eight stories of which it consists are formed of arches, the whole being supported by two hundred and seven pillars. We ascended this celebrated tower, the form and proportions of which are so singularly graceful, and were rewarded by a magnificent view of the plain, the adjacent mountains, and the sea.

The Campo Santo, constructed in the thirteenth century by Giovanni di Pisa, is a rectangular building four hundred

and thirty feet in length, and enclosed on each side by Gothic pilasters of white marble, the walls of which are covered with singular fresco paintings by Giotto, Orcagna, Menzani, and other artists. It is said that the earth, of which this monument is formed, was brought from Mount Calvary by the apostle Judas Iscariot. Among the many tombs which it contains we observed that of the Countess Beatrice, the mistress of Manfredi, and that of the celebrated surgeon Vacca, the latter being surmounted by a most exquisite monument, the work of Giovanni of Thorwaldsen the Dane. Having examined and admired several ancient sculptures, and other remains of antiquity contained in the Campo Santo, we left Pisa at five o'clock.

On our arrival in the last-mentioned city, we were not disappointed in finding that it well deserved, in many respects, the epithet bestowed upon it by the poet Rogers:—

"Of all the fairest cities of the earth  
None so lovely as Florence. 'Tis a gem  
That wears a crown of flowers for aasket."

The first object to which we directed our steps was the Palazzo Vecchio, a magnificent building, founded in the thirteenth century by Arnolfo di Lapo, and enlarged in the fifteenth century by Brunelleschi. It is a masterpiece of the design of Brunelleschi which, in its execution, has excited greatly the applause of the most distinguished artists. The enthusiastic love, which has been manifested for this work of genius, inspired the poet, who has been justly entitled in a poem, "The Night of the Night," to be interred in a tomb, the entrance to which is in the Palazzo Vecchio. The walls of this building are covered with paintings of black and white, and of various singular appearance. It contains many valuable measures of art and architecture, and is a monument to the men who lived in the fifteenth century. The most remarkable portraits of Lucrezia and of the other women of the fifteenth century by Lorenzo del Medici, and the other works. Near to this cathedral

rises a detached square tower or belfry, which is two hundred and fifty feet high, and is an object of great architectural beauty. It is also cased with marble of a black and white colour. Opposite the cathedral stands the baptistery, so justly renowned for the bronze doors by which it is approached. It is said in regard to these doors, that at the close of the plague, which visited Florence in 1400, the citizens resolved to mark the event by some great work, and at length agreed that the work in question should consist in furnishing the baptistery with the bronze doors that it now possesses. Among the various eminent artists who sent in plans on the occasion, were Brunelleschi, Donatella, and others of equal celebrity. The design selected, however, was by a very young man named Lorenzo Ghiberto, who was at once invited to enter upon his artistic labours. He cheerfully responded to the invitation, and, after a lapse of twenty-two years, succeeded in perfecting his exquisite work. The subjects are taken from the Bible, and so admirably are they executed as to elicit the approbation of all who behold them. Michael Angelo was so filled with wonder and admiration on beholding them, that he exclaimed "They ought to be the gates of Paradise."

We repaired, in the next instance, to the Church of La Santa-Croce, remarkable chiefly for the tombs of Machiavelli, Michael Angelo, Galileo, Alfieri, Guicciardini, and Boccaccio. Upon the tomb of Machiavelli rests a figure, said to be emblematical of history and politics; while upon the sarcophagus of Michael Angelo there is placed a bust of that once illustrious artist. The tomb of Alfieri, in close proximity to that of Angelo, consists of a sarcophagus and a female figure, replete with grace and beauty, bending over the funeral urn. This monument was erected to the memory of Alfieri by Louisa, Countess of Albany, the widow of the last of the Stuarts.

The Church of San Lorenzo, built by Brunelleschi, in 1425, proved also of great interest to us. Its many altars are adorned with the paintings of distinguished Florentine

masters, and in its nave is the unpretending tomb of the elder Cosmo de Medici, justly called *Pater Patriæ*, or father of his country. In the sacristy, which was erected at a later period by Leo X, are some very beautiful, though unfinished works, by Michael Angelo. The sepulchres of Guiliiano and Lorenzo de Medici are ornamented with four statues, each representing a division of the twenty-four hours of the day. Of these figures, that which represents Night is the most exquisite, being in all respects remarkable for its fidelity to nature. Behind the choir of this church is the Capella de Medicis. It is, in short, the mausoleum of the grand dukes of the house of Medici, and as its interior is richly adorned by jasper, agate, lapis-lazuli, and every kind of valuable marble, it has been styled by the Florentines Capella delle Pietre dure. The Laurentian Library, remarkable for the many rare and valuable manuscripts which it contains, next came under our review. Afterwards, we went to the Gli Ufficii, a magnificent building with arcades, forming three sides of a rectangular court, and which contains the Magliabecchi Library, and a large museum, the former being well stocked with volumes and manuscripts, and the latter being rich in paintings, sculptures, cameos, bronzes, and other works of art. From the Gli Ufficii, we drove to the monumental arch of Count Cavour, and thence to the Protestant Cemetery, where we saw, surmounting a tomb, a hideous representation of death, sculptured in white marble.

We now proceeded to Venice,

“ ——— throned on her hundred isles,”

and, consequently, celebrated amongst other things, for its one hundred and forty-nine canals and three hundred and eighty-six bridges. Almost immediately after our arrival, we hastened to the district of St. Marco, which is, beyond all exception, the finest part of the city; for here is the magnificent cathedral, dedicated to St. Mark, the patron saint of the city, the lofty Campanile, the spacious square with its arcades, and the large and splendid palace of the Doges, with its vast halls and council chambers.

The first of these various places of interest which we elected to visit, was the Byzantine Cathedral of St. Mark, begun at the close of the tenth century, finished in the middle of the eleventh, and consecrated in the early part of the twelfth. As we approached this stately pile of grandeur, we were greatly pleased with the appearance of its façade. It is beautified with several fine mosaics, with statues, statuettes, and carvings in relief. Amongst the group of figures adorning this façade may be seen the winged lion of St. Mark, and four bronze horses, which horses, at one period of their singular history, formed integral parts of the arch of Nero at Rome. They were removed from the last-named city to Constantinople during the reign of Constantine, or Theodosius; and on the capture of the great Byzantine capital by the Venetians, were brought by Enrico Dandolo as trophies of victory, to Venice. Thence they were carried by Napoleon I to the Place de Carousel, at Paris, but were in due time restored to the positions they had previously occupied in the "City of Waters." Our attention was next directed to a large column of porphyry, bearing the name of *Pietra del Bando*, which, owing to its historical associations, proved an object of interest to us, for it was from this pillar that the laws and ordinances of the Venetian republic were proclaimed, and it was from this same column, when it stood at Acre, (whence it was removed by the Venetians, in 1256), statutory decrees were made known to the people.

On entering the cathedral, we felt that it did not realise the high expectations which Roscoe's glowing account of it had led us to form. In the Presbytery we saw and admired statues representing the Virgin and the twelve apostles, said to have been sculptured in the fourteenth century, by Jacopello and Pietro Paolo; and six bas-reliefs in bronze, illustrating events in the life of St. Mark, which are said to have emanated from the studio of Jacopo Sansovino. The object, however, which, above all others, elicited our admiration, was the *Pala d'Oro*. This extraordinary piece of workmanship, made at Constantinople in 976, by command of Doge Pietro Orseolo,

is adorned with portraits of saints, and a great number of enamellings on silver gilt, representing incidents in the life of our Lord. It has been repaired on four occasions, the last repairs having been effected in 1836–1847. On entering the sacristy, our attention was called by the vergers to mosaics of our Saviour and the evangelists. He was also desirous that we should bestow a fair meed of praise on the door, designed in 1556, by Jacopo Sansovino, and cast by eminent artists. Here, too, we visited the chapels of St. Clement and the Sacrament, both of which, together with the altar of San Jacopo, we felt were deserving of the highest praise. In the Stanza del Tesoro, we saw the episcopal chair (the gift of the Emperor Emilio, who flourished in the seventh century, to the patriarch of Grado), and the following gems of art:—the Pulpit, the Chapel of the Font, the Zen Chapel, and the altars of the Virgin and St. Paul.

After a visit to the tomb of St. Mark (the remains of that evangelist having been removed, in the year 827, with great pomp, from Alexandria to Venice, where they have ever since been religiously honoured), we left the cathedral, and went to the Doge's Palace, formerly the seat of the ancient government. We entered the courtyard of this massive ducal building by the gate called *Porta-della Carta*, which is graced by four exquisitely-wrought statues, representing Fortitude, Prudence, Hope, and Charity—the sublime conceptions of the distinguished architects and sculptors, Giovanni and Bortolomea Bon in 1440–1443. Ascending the Giant's Staircase, also a work of art, where we saw colossal images of Mars and Neptune by Sansovino, we entered upon the *Scala d'Oro*, or Golden Staircase, which conducted us to a corridor, where we noticed the Doge's "letter-box," or, as it is more aptly styled, the *Boccal del Leone*, or Lion's Mouth. The latter has been immortalised in the English language by Byron, Rogers, Cooper, and Dickens. The last-named of these literary characters describes the Lion's Mouth in his *Pictures of Italy* in the following terms:—"I passed a jagged slit in a stone wall—the Lion's Mouth,

now toothless—where, in the distempered horror of my sleep, I thought denunciations of innocent men to the wicked old Council had been dropped through, many a time when the night was dark. So when I saw the council-room to which such prisoners were taken for examination and the door by which they passed out when they were condemned—a door that never closed upon a man with life and hope before him—my heart appeared to die within me.” A deep horror also froze our vitals, when we called to mind the terrors of this extraordinary “letter-box”—terrors which, happily, have for ever passed away. Surely nothing more appalling can for one moment be conceived than this vile system of secret denunciation, which for so many years prevailed in Venice—a system which placed the lives and liberties of her citizens in the power of unknown enemies, without even the possibility of vindicating themselves against their accusations. We now entered the vast hall called *La Sala del Maggiore Consiglio*, one hundred and fifty-four feet in length and seventy-four in breadth. In this apartment, the Great or Upper Council, consisting of noblemen whose titles were recorded in the Golden Book of the Republic, was accustomed to assemble. Passing from this council-chamber, we visited a large hall styled *Sala dei Pregadi*, where the members of the Venetian Senate, three hundred in number, were wont to deliberate on matters effecting the commonwealth, and which still contains the chairs of the senators—sad reminiscences of departed glory. We subsequently passed, in succession, through the Hall of Scrutiny, or the chamber in which the forty-two noblemen, whose privilege it was to elect the Doge, met together for that and other important state purposes; the Room of Scarlet Robes, where the patricians, who attended the Grand Council, put off their robes of office; the *Sala dello Scudo*, or the room in which the family scutcheons of the Doges were placed; the *Sala dal Collegio*, where the Doge granted audiences to the ambassadors from foreign courts; the library, with its vast collection of both ancient and modern erudition; and a long

corridor containing busts (that of Marco Polo being amongst the number) of distinguished Venetians. The ceilings of all these apartments are surpassingly grand, but that of the hall of the Council of Ten, painted by Paul Veronese, is perhaps pre-eminent in this respect. The walls, too, of these various halls are adorned with several paintings by Titian, Tintoretto, Paul Veronese, and other artists of the Venetian school, commemorative of the great social, religious, and political events achieved by Venice in her palmy days. There are also on the walls of the Great Council Chamber a series of portraits of the Doges. It was with feelings of sadness that we gazed on the vacant space, which should have been filled by that of Marino Faliero, and where we observed, on a black ground, the following inscription:—

*“Hic est locus Marini Falieri decapitati pro criminibus.”*

We now crossed the Bridge of Sighs, built by Antonio da Ponte in 1591, in order to visit the prisons so notorious in history, not simply for their dampness and dreariness, but also for the cruelties which were practised in them. As we stood, for a few moments, on the Bridge of Sighs, our imagination naturally dwelt on the many unhappy prisoners who had crossed it not only without the faintest hope of mercy, but with sure and gloomy anticipations of a violent death, or of the miseries attendant on a prolonged and cruel imprisonment. On entering these dungeons we quickly discovered that they were deserving, in all respects, of their unenviable notoriety, and it was with satisfaction to ourselves, when our inspection of them had come to a close, that we emerged once more into the cheering light of the morning sun.

On withdrawing from the palace and its purlieus, we spent some time in St. Mark's Square, through which we had previously passed in haste, and, after a minute inspection of its many charms, we concluded that it was one of the finest squares in the world. The Clock Tower and the Campanile, the former built in the fifteenth, and the latter in the tenth century are very imposing structures. In passing through



the Piazzetta, which is, as it were, the vestibule of the Piazza San Marco, we stopped for a few moments to examine two quadrangular columns, which originally formed part of the Temple of St. Saba, in Tolmaide, and which were brought from Acre to Venice in 1156.

Other two pillars, composed of red granite, standing in the same locality, also attracted our attention, and, on making inquiries respecting their history, we were told that they were brought from the islands of the Greek Archipelago to Venice, in 1120. Of these pillars, one is surmounted by a winged lion, while the other is crowned by a statue of St. Theodore, who, until the year 827, when he was supplanted by St. Mark, was the tutelary saint of Venice.

We went to the Church of St. Giovanni e Paolo, regarded as the Westminster Abbey of Venice, and were gratified on beholding many rich paintings, and several magnificent monuments in honour of doges, statesmen, and other distinguished men. Of the monuments in question, those which pleased us most were three in honour of the doges of the Mocenigo family; one in honour of the Doge Vendramini, a plebeian, who, owing to his valour in the war of Chioggia, was eventually raised to the highest position in the State; one in honour of Alruise Michieli, who died in 1589, while in the very act of addressing the Senate; one in honour of Bragadino, who was cruelly murdered by the Turks; and one in honour of Admiral Carlo Zeno, who so bravely defended Venice when it was attacked by the Genoese.

From this church we proceeded to that of St. Maria dei Frari, built by Nicolo Pisano in 1250, which is also rich in monuments, statues, and paintings. The objects, however, which more especially attracted our attention in this church, were the tombs of Titian and Canova, the former by Luigi and Pietro Zandomeneghi, and the latter by five sculptors, after the designs of Canova himself.

Having visited several other churches of less note than those to which we have just referred, and having devoted much time to the Academy of Fine Arts, we entered our

gondola and proceeded to navigate the Grand Canal, a broad waterway, which directs its course through the principal part of the city. It is spanned by the famous bridge Rialto (the foundation-stone of which was laid on the 9th of June, 1588), and its banks are adorned with superb churches, and splendid marble mansions. Of these palaces, for by such an appellation they may be justly styled, many have outlived the fortunes of their former noble possessors, and are now used either as government offices, or the residences of foreign consuls. There are others, however, such as the palaces of Contarini, Manfrini, Pisani, and Barbarigo, which are still adorned with magnificent paintings, and other rare and valuable works of art, and to which access can be obtained. At all events we were fortunate enough to receive permission to enter two or three of these beautiful residences, and were gratified beyond measure with all we saw.

But it was now time for us to take leave of Venice and its treasures. Having made, therefore, the necessary preparations for our departure, we left the far-famed "City of Waters," and proceeded by Bologna and Verona, on our way to Milan. Our journey lay through a most charming portion of Italy, the scenery at intervals being of a most enchanting nature. The Lago di Garda, with its green and transparent waters, and the lofty mountains by which it is surrounded, were especially attractive. The meandering Mincio, too, with its verdant banks, and pellucid streams, so justly praised by Virgil and other poets gave an additional charm to the passing scene. We were most favourably impressed on our arrival at Milan, with its private mansions, public buildings, and well-kept streets, and felt that it was well-deserving of the appellation of "Little Paris."

Of the many objects of interest which Milan contains, the cathedral was the first to which we had recourse. As we drew near to this remarkable Gothic edifice, we were greatly struck with its imposing grandeur, and felt that we were standing at the base of one of the great architectural monuments of the world. This graceful temple, with its richly

carved pinnacles and well-wrought statues, caused us to exclaim, instinctively, how grand and noble are the works which the perishable hand of man can accomplish. On entering this church, we found the interior to be in perfect accordance with the exterior, and we were at a loss to know which to admire the most.

In the crypt of the cathedral, the body of St. Carlo Borromeo is kept as a sacred relic. It is attired in pontifical vestments; and the head, adorned with a mitre, rests on a golden pillow. As this wreck of humanity is enclosed in a crystal sarcophagus, all its hideous deformities can be easily traced. Cardinal Carlo Borromeo, however, was one of the most extraordinary men that Italy has ever produced, and his reputation as a scholar, a theologian, and a philanthropist, will ever be remembered and cherished by all true-hearted Italians. The crucifix borne by this illustrious and canonized Cardinal in the discharge of duties, from which others shrank back in terror, during the great plague, which, in 1576, ravaged his country, is preserved under a glass case.

We drove from the cathedral to the Arco della Pace, which may also be regarded as one of the most splendid public embellishments of Milan. It occupies a position on the north-west side of the city, and is so completely detached from all other buildings as to be seen to the greatest advantage. It is cased throughout with marble, and adorned at every point with reliefs and sculptures. Each of its principal fronts is further adorned by four Corinthian pillars, with half pillars behind them, and arches varying in magnitude. The entablature is enriched throughout with representations of æthereal beings, holding wreaths of leaves and flowers. The whole is surmounted by a triumphal car, to which six prancing horses are yoked, while at each angle there stands a horse, on which a figure of Fame is seated. This great work of art was designed and entered upon by the Marchese Luigi Canola in 1807. At the time of his death, however, in 1833, it was still incomplete, and recourse was, therefore, had to the services of Carlo Londinio, by whom it was

brought to a successful issue in 1837. In closing our remarks on this architectural gem, we may justly observe how transitory is all earthly glory. For this arch, which was intended to commemorate the victories of Napoleon I of France, now stands as a monument of his subsequent fall and disgrace. Thus in addition to its reliefs and sculptures which we have described, there stands not only a statue of Peace occupying the niche formed to receive an image of Napoleon, but also a bas-relief of the Emperor Francis of Austria, entering Milan as a conqueror, which was substituted for one of Napoleon in the act of granting peace to the Emperor Francis. And what has now become, we may with reason ask, of Austria's imperial sway over Lombardy?

*“Κοινὰ πάθη πάντων ὁβίος τρόχος, ἄστατος ἔλβετ.”*

The amphitheatre was the place to which we now drove. It was constructed, when the French held Milan, as a place of amusement for the public, where chariot and horse races and other sports were to be held. The arena, eight hundred feet in length, can be filled with water so as to constitute a naumachia for boat races. The whole structure, which is of great extent, has accommodation, so it is said, for thirty thousand spectators.

On the day following our visit to the places which we have mentioned, we went to Santa Maria Delle Grazie in the refectory of which we saw the renowned fresco of the Last Supper by Leonardo da Vinci. It is certainly a wonderful production, and though many of the figures of which it consists, have a faded appearance, it still bears evidence of the artistic skill of the great master by whose pencil it was delineated.

We spent the remaining part of the day in driving to the public gardens, the ramparts, and the great parade, and through several avenues of trees, which conduct from the various gates of the city.

## CHAPTER XVIII.

## BAVARIA.

Tyrol—Munich—Public Monuments—Statue of Maximilian I—Statue of Ludwig I—Statue of Maximilian II—Statue of Bavaria—Hall of Heroes—Pynacothek—Glyptothek—Propylæa—Ludwig's Church—Church of St. Maria—Au Suburb—Frauen Church, or Cathedral—Church of St. Michael—Basilica of St. Boniface—Cemetery.

ON leaving Milan, we retraced our steps to Verona, and proceeded thence through the Tyrol to Bavaria. In pursuing our journey we greatly enjoyed the variety of beautiful and majestic scenery which diversifies the Tyrol—her towering cliffs, lofty mountains, fertile vales, and meandering rivers, meeting us at almost every point. And on entering the Bavarian territory we were also much pleased with the picturesque alternation of thick woods and fruitful valleys, which it so largely affords. No sooner had we arrived at Munich than we entered upon our explorations of its many broad streets, handsome squares, and noble institutions.

The street which pleased us most was the Ludwig-Strasse, having on its east side the public library and Ludwig's Church, on its west side Maximilian's Palace, and the Blind Asylum, and terminating in the vast quadrangle of the university buildings. Of its spacious squares, the first to which we betook ourselves, was the Max-Joseph Square, where we saw a large bronze monument representing King Maximilian seated on his throne. Thence we went to the Odeon Square, where we stopped for some minutes in admiration of an obelisk ninety-five feet high, and composed of the metal of cannon taken from the enemy. It stands in honour of 30,000 Bavarians, who fell in the Russian Campaign of 1812. The other open-air embellishments of the city which attracted our attention were a large bronze

monument in honour of Ludwig I: a gilded bronze statue of Maximilian II. resting on a pedestal enriched with reliefs, one of the most prominent being a warrior with a sleeping lion at his feet and a colossal statue of Bavaria and her lion. The last-named statue consists of copper, is upwards of sixty feet high, and stands on a pedestal of marble which is thirty feet high. This figure being quite hollow, there at a mere glance and being furnished with a spiral staircase, the head can be reached, whence an extensive view of the city and its environs is obtained. Enclosing this square in the rear there is a beautiful colonnade called the Hall of Heroes in which are arranged several busts representing the illustrious men to whom Bavaria has given birth.

Our next visit was to the Pynacothek. This building, begun on Maximilian's natal anniversary, 7th of April, 1826, and finished in 1836, consists of two galleries, literally crowded with old and modern paintings, several of which are from the studios of such eminent artists as Kaulbach, Schnorr, Schindler, Rotzman, and Overbeck. It contains also six large and five small apartments and eleven cabinets, all equally well filled. But in addition to the halls to which we have referred, it possesses a corridor four hundred feet in length, called the Loggia, and where are to be seen the most exquisitely wrought arabesques and historical frescoes it is possible to imagine. A visit to the Glyptothek, or sculpture gallery, afforded us as much pleasure as did our visit to the Pynacothek. This museum of sculpture, which is of Grecian architecture, is very imposing in appearance, its façade and portico being unrivalled, perhaps, in grace and design. On entering this noble institution, we found that it was divided into a series of highly decorated halls, each furnished with the most exquisite works of art. Thus in some of the apartments were Egyptian antiquities—in others *Ægina* marbles—in others coloured marbles—and in others modern sculpture. And here we may observe, that in one of the last-mentioned were especially filled with admiration on beholding the specimens of modern sculpture, the one being

Canova's Paris, the other Thorwaldsen's Adonis. The Propylæa, too, which is a magnificent stone gateway, or monumental arch, did not fail to elicit our warmest approbation.

The church to which we first directed our steps, was Ludwig's Church, an edifice in the round-arch style, and remarkable for the grace and symmetry of its execution, as well as for the richness of its design. The front of the building is surmounted by two towers, and above the porch there are, in addition to a large rose window, five niches containing more than life-sized statues of Christ and the four evangelists. Within the body of the church there are several fresco-paintings, the most artistic one being an exquisite representation of the Last Judgment by Cornelius.

Driving to the Au suburb, we entered the modern Church of St. Maria, which we found to be well deserving of inspection. It is an architectural gem, and is remarkable for nineteen stained-glass windows, which have obtained for the artists—Ainmüller and others—an imperishable renown.

After a visit to the Frauen-Kirche or cathedral, founded in 1468, and to the Church of St. Michael, which is Italian in style, and contains the tomb of Prince Eugene Beauharnois, by Thorwaldsen, we went to the Basilica of St. Boniface, the handsomest religious edifice which Munich contains. The interior consists of a long nave, skirted on each side by an aisle, each aisle being divided from the nave by sixty-four marble columns of a greenish hue, arranged in four rows. The ceiling of timber-work is of an azure colour, and thickly bestudded with golden stars, while the beams supporting it are elaborately carved and richly decorated. The pavement, too, is very beautiful, being formed of marble mosaic. There is a large tomb within the grand entrance. We failed, however, in obtaining any particulars respecting it.

On our return from a visit to the cemetery, which is partly enclosed by colonnades, containing several grand monuments, two of which are in honour of Goethe and Schiller, we quitted Munich with an impression that it was

the very seat of the fine arts. It is a vast depository of sculptures and paintings.

In pursuing our travels through Bavaria, we noticed that though the sections of the country adjacent to the frontiers are rugged and mountainous, the more central parts contain excellent arable and pasture lands, the annual yield of which is, we were told, quite equal to the demand. The country, too, is exceedingly well watered throughout by the Danube, Main, Isar, and other rivers of less note. Thus Bavaria may be regarded as possessing within herself all the requisites of domestic and social comfort.

It did not require a long residence in the country to enable us to discover that military pretension and parade constitute the ruling passion of the Government, and that in the gratification of this passion a large army, comparatively speaking, is supported at a considerable expense to the productive classes of the kingdom.

At the hotels and in railway carriages we met with many Bavarians who spoke the English language with fluency, and from whom we learned that though Bavaria took up arms against France in the late Franco-German war, there is, nevertheless, a strong leaning towards France on the part of many of her inhabitants. This may be explained, perhaps, on the ground that in 1805, Napoleon Buonaparte, who was then in the zenith of his fame, interposed his power and influence, and raised (at the expense of Austria) a duchy to the position and dignity of a kingdom.



## CHAPTER XIX.

## AUSTRIA.

Vienna—New Parade—Joseph Square—Imperial Palace—Church of St. Stephen—Church of St. Augustin—Church of the Capuchins—Church of St. Michael—Suburbs—Belvidere Palace—Church of St. Charles Barromeo—People's Garden—The Prater.

CROSSING the eastern frontier of Bavaria, we entered the great inland Empire of Austria, and proceeded in a direct course to Vienna. On arriving at this city, we were greatly impressed with its size, and the grandeur of its public buildings. The streets and squares, all of which are well paved, well lighted at night, and kept in a state of great cleanliness, consist of houses, many of which are five or six storeys high, and possess, in consequence, a most imposing appearance.

Of the squares of Vienna, that which pleased us most was the spacious New Parade, in front of the Imperial Palace. It is made especially attractive by its avenues of trees, its grass plots and flower beds. The Joseph Square, too, which contains a colossal equestrian statue, in bronze, of Joseph II, also pleased us very much.

Several of the public buildings are very magnificent, the chief of which are the Imperial Palace, the Imperial Library, the palaces of the Princes Lichtenstein, Schwarzenberg, Stahrenberg, and Esterhazy, the Mint, the General Hospital, the Imperial Chancery, and the Town Hall. The Imperial Palace consists of three quadrangles, and contains, in addition to the largest collection of curiosities in the world, a fine gallery of works of art, several specimens of natural history, and a cabinet of rare and choice medals. The Imperial Library, well furnished with books and manuscripts of

various kinds, is also a majestic edifice, and owes its existence in a great measure to the Emperor Frederick III, who flourished in the middle of the fifteenth century. For a great number of years it was regarded as a private library, and its usefulness was confined, therefore, to a very limited circle of readers. Charles VI, however, whose statue stands in the centre of the great hall, being, we suppose, a warm advocate for the diffusion of knowledge, threw it open to the public.

Vienna contains many churches, the most remarkable of which is that of St. Stephen. It was built in 1144, by the celebrated architect Pilgram, and is a noble specimen of the Gothic style. It is surmounted by four towers, one of which, four hundred and twenty feet high, contains a bell weighing three hundred and fifty-four hundred-weight. This bell was cast in obedience to the commands of the Emperor Joseph I, out of one hundred and eighty pieces of ordnance captured from the Turks, when compelled to abandon the siege of Vienna.

We considered the interior of the church (containing thirty-eight marble altars and several monuments) very imposing. In that part of the building called the Chapel of the Cross, rest the remains of Prince Eugene of Savoy. The crypt is divided into thirty sepulchral chambers, in which are deposited urns containing the bowels of all the deceased members of the imperial family since the time of Ferdinand III.

The Church of St. Augustin is also an elegant structure, and receives an additional charm from the fact that it contains a monument in memory of the Archduchess Christina, by the celebrated sculptor Canova. In this church, too, are monuments of Leopold II, General Daun, and Professor Van Swieten. Let us not forget to add that in the Loretto Chapel of this church we saw several silver urns, in which the hearts of deceased members of the imperial family are preserved.

We next visited the Church of the Capuchins. It is not by any means a remarkable building, and were it not owing

to the fact that it contains the vaults in which the bodies of the imperial family have been deposited, beginning with the Emperor Mathias and his consort, would rarely, perhaps, receive visits from tourists and others. On entering this royal charnel-house, we saw, amongst several sarcophagi, that in which rest the remains of an excellent and amiable prince, Leopold I, Emperor of Mexico. They were brought from Mexico, and placed in the imperial family vault at Vienna, only a short time prior to our visit. Upon the lid of the coffin lay fresh wreaths of flowers and evergreens, tributes of affection to the memory of the illustrious dead. Near to it was a sarcophagus containing the body of the youthful Napoleon II, who though styled an emperor, was never invested either with the diadem of royalty or the sceptre of power, but died a stranger, perhaps fortunately for himself, to those cares and anxieties which are the inseparable concomitants of a throne.

The Church of St. Michael, with the burial place of Metastasio, interested us very much. It contains a greater number of excellent oil paintings than any other edifice of the same nature in Vienna, excepting, perhaps, the church of St. Peter (built on the model of St. Peter's at Rome), which is adorned with several well-executed frescoes and valuable paintings.

We now drove to the suburbs of Vienna, which are justly famous, not only for their broad, straight, and long streets, but also for the palaces of nobles, the splendid mansions of wealthy citizens, and many beautiful churches. Of the palaces, to which we have just made an allusion, the Belvedere Palace, built by Prince Eugene, is the most interesting, and contains galleries of paintings, representing almost every European school of art, and also a museum, which, in regard to its choice collection of armour, stands unrivalled throughout the world.

After a visit to the handsome church of St. Charles Borromeo, founded by Charles VI, in conformity with a vow which he made in 1713, during the plague, we went to the

Volks-garten, or People's Garden, which was opened to the citizens of Vienna by the late Emperor Francis. The great object of attraction contained in this garden, is an edifice on the model of the Temple of Theseus at Athens, and in which is to be seen a representation in sculpture of Theseus slaying the Minotaur, by Canova.

From the People's Garden we went to the Prater (the Hyde Park of Vienna), which is of vast extent, and has long avenues of chestnut trees and spacious carriage drives. It was at one period closed against the public, but in 1766 the Emperor Joseph II, feeling the injustice of such a measure, gave orders that in future it should be at the service of the people. Consequently it is now a place of general resort, and on all public holidays it presents a very gay appearance, owing to the vast concourse of men of all nations who assemble within its grounds in the pursuit of social enjoyment.

On leaving Vienna, which is, like Paris, one of the great play-grounds of Europe, we directed our course through that section of the country called Moravia, and observed throughout the journey, that agricultural rather than commercial pursuits constituted the chief enterprise of the people. We were not surprised at this, as in an aggregate sense the Austrian empire, being land-locked, must necessarily be an agricultural rather than a maritime and commercial country. The Danube, which flows through the very heart of the empire, and by its many tributary streams intersects almost every section of the country, fails, owing to its point of communication with the Black Sea, in affording it any very great external advantages. It ought, however, to be observed that there are, nevertheless, manufactures in wool, flax, silk, and leather, carried on in various parts of the empire, from materials derived from its own internal resources.

Pursuing our journey still further, and crossing the north-west frontier of Austria, we entered the small but interesting kingdom of Saxony, and went forthwith to Dresden, its capital city.

## CHAPTER XX.

## SAXONY.

Dresden—Royal Palace—Royal Audience Chamber—Porcelain Cabinet—Audience Chamber—Parade Chamber—Green Vault—Royal Chapel or Court Church—Stallgebäude—Armoury—Cabinet of Casts—Picture Gallery—Palace of Princes—New Theatre—Kaufmann's Acoustic Cabinet—Brühl Terrace—Old Bridge—Japanese Palace—Zoological Gardens.

ON alighting from the train at Dresden, we drove at once to the Hôtel Belle Vue, which is beautifully situated on the banks of the Elbe, and near to the royal palace. After a rest of an hour or two, we visited the palace, which is a Gothic structure of considerable dimensions, and though in the arrangement of the various parts of which it consists there is great irregularity, it is, nevertheless, a grand building. The rooms of the palace, which we were permitted to enter, were the royal audience chamber, the porcelain cabinet (so called, we suppose, in consequence of its walls being adorned with porcelain), the hall in which the sessions of the legislative assembly are opened, the audience chamber, the ceiling of which is adorned by the pencil of Sylvester, the parade-chamber, which is also beautified with paintings by the same artist, and the celebrated green vault. The last-mentioned hall, which consists of eight apartments, contains a vast and costly collection of articles of almost every class and description. It is, in short, a cabinet of gems, equalling, if not surpassing, in grandeur and richness, a similar institution which we had the pleasure of inspecting during our stay at Constantinople. It was formed by King Augustus, and has been more or less augmented by each of his successors. The royal chapel, which is richly adorned with paintings by Rubens and Mengs, next came under review. It is a neat

edifice, and contains a large subterranean vault, in which rest the remains of members of the royal family. On the last night of the year we attended an especial service at this church, and were greatly gratified by the sweet music which was performed on the occasion. During the service a large congregation, which included the king and other members of the royal family, listened most attentively to a long sermon, in which the preacher dwelt in most eloquent terms upon the brevity of time, and also upon the principal political and religious events of the year which was then drawing so near to its close.

Entering the Stallgebaude, which is in close proximity to the palace, we gladly availed ourselves of an opportunity to inspect an armoury literally crowded with various kinds of armour and weapons; a cabinet of casts, enriched by the exquisite works of Bianconi, of Rome, and other eminent artists; and a picture gallery, which is, perhaps, one of the finest institutions of its kind in Europe, containing, as it does, several of the very best paintings of the Flemish, Spanish, Italian, French, and German schools of art. The painting in this gallery which commands and receives the greatest amount of admiration, is Raphael's *Madonna di San Sisto*. It consists of six figures, namely, the Virgin and child in the clouds, Pope Sixtus, St. Barbara, and two cherubs. It is, in truth, a surpassingly grand work of art, and worthy of the price (£9,000) which was paid for it in 1753.

After a visit to the Palace of Princes, the New Theatre, and Kaufmann's Acoustic Cabinet, which is a collection of various kinds of self-acting musical instruments, we went to the Bruhl Terrace, a fashionable promenade on the banks of the Elbe. It is one thousand six hundred and eighty feet in length, and is approached by a broad staircase of stone, on which are sculptured representations, by Schilling, of Day, Morning, Evening, and Night. This terrace, owing to its raised position, commands an extensive and pleasing view of the river.

We now crossed the famous stone bridge, which in con-

sequence of its length, strength, and symmetry, is styled the Bridge of the Elbe. It was built by Pöpelmann, at the suggestion and in obedience to the commands of Augustus II, and it is therefore sometimes called, in honour of its founder, the Bridge of Augustus. It was partially destroyed by Marshal Davoust in 1813, but was restored in the following year.

From this bridge we entered the new town of Dresden, and passed through a square shaded with trees, and embellished with an equestrian statue of Augustus II. Pursuing our way along a wide street, having on each side a row of trees, we arrived at the Japanese Palace, or the Augusteum, as it is now, perhaps, more generally called. On entering this vast museum, we visited the Cabinet of Antiquities, which contains several well-sculptured statues and other specimens of ancient art; the Cabinet of Coins, which is especially rich in the coins of Saxony; the Cabinet of Porcelain, which contains a large and valuable collection of china of Indian, Chinese, Japanese, and European manufacture; and the Royal Public Library, the shelves of which are filled with volumes, manuscripts, and pamphlets.

Withdrawing from this noble institution, where our attention had been directed to so much that was interesting and instructive, we drove to the Zoological Gardens, which we found to be well stocked with beasts, birds, fishes, and reptiles of various kinds. The grounds, too, are not only laid out with great taste, but exceedingly well kept, and prove consequently (not to speak of the many noble specimens of natural history which they contain), an attractive promenade.

The remaining hours of our stay at Dresden were spent either in driving or walking through its principal streets, the majority of which are broad and well arranged, and consist of houses and shops of some pretensions.

In our travels through the country we observed that in the less mountainous districts tillage was very general, the principal agricultural products being wheat, barley, oats, and other grains. We also noticed that the country throughout

was well stocked with cattle, sheep, and swine. In our conversations with some stock-breeders, who on one occasion chanced to be our companions in travel, we learned that great care is bestowed on Merino rams, which were imported into the country for the first time about the middle of the last century.

There are, perhaps, few countries in the world which excel Saxony in mineral wealth. Thus, she abounds in silver, iron, copper, lead, limestone, and coal, not to speak of other minerals of less note. The manufactures, too, are of great extent, consisting principally of linen, cotton, silk, and leather. The geographical position of the country, however, is not well adapted for a widely extended commerce. The exports consist of wool, minerals, linen, yarn, and woollens, whilst amongst the imports may be enumerated silk, flax, cotton, coffee, sugar, and wine.

In regard to religion, it may be safely asserted that the great majority of the inhabitants are followers of Luther. The members of the royal family, however, are Roman Catholics, an ancestor of the reigning sovereign having embraced that faith in 1697. The educational institutions of the country are very numerous, the principal, of course, being the University of Leipsic, which, as a seat of learning, is still in the exercise of its former usefulness.

The transformation, in 1806, of Saxony, for many centuries an electorate, into a kingdom, does not appear to have been attended by any extension of regal authority. Thus the king (as did the elector aforetime) shares the legislative functions with the states, and imposes no tax without their concurrence.

On quitting Saxon territory we entered Prussia, and proceeding in a westerly direction, reached Breslau, the capital city of the province of Silesia.



## CHAPTER XXI.

## PRUSSIA AND GERMANY.

Breslau—Statue of Blucher—Statue of Frederick the Great—Statue of Frederick William III—Rathhaus—Scourging Column—Cathedral of St. John—Church of the Holy Cross—Church of St. Mary—Church of St. Dorothea—Oels—Berlin—Brandenburgh Gate—Palace—Museum—Cathedral—Schlossbrücke—Exchange—Synagogue—Aquarium—Houses of Parliament—Charlottenburgh—Thiergarten Park—Zoological Gardens—Hanover—Cologne—Cathedral—St. Ursula—St. Gereon—St. Peter.

WE found Breslau to be a large city, having a population of 171,926 souls. It is, also, a place of some antiquity, having been founded prior to the year 945. In 1342, it was well-nigh destroyed by a conflagration. Under the auspices, however, of the Emperor Charles IV, it rose, as it were, from its bed of ashes, and quickly became a town of considerable importance. In its centre, stands the great market place, from which branch off four, or more, of the main streets. These thoroughfares, owing to the regularity of their construction, their width, and the breadth and height of the houses, give a grand appearance to the town. The suburbs are, perhaps, superior, in an architectural point of view, to the city. This circumstance may be attributed to the fact that in 1806, when the city was besieged, the suburbs were destroyed by fire in order to clear the defences of the town, and that on the sites thus rendered bare of houses, modern and more beautiful buildings have been erected. There are, also, several spacious squares, the most important being Tauentzien Square, the Parade, Blucher Square, the Grosser Ring, and those open spaces approached by the King's Bridge. The city is more or less encircled by a delightful promenade, adorned by trees and shrubs, and skirted by the Oder, on both banks of which river the city may be said to

stand. Some of the squares, to which we have referred by name, are embellished by public monuments. Thus in the Blucher Square there stands a noble statue in bronze, by Rauch, of Blucher, which was erected on the 27th of August, 1827, in honour of Blucher's victory on the Katzbach. Again in the west portion of the Grosser Ring, there rises a bronze statue, by Kiss, of Frederick the Great, while on the south side of the Ring there is a statue, by the same sculptor, of Frederick William III. In the Tauentzien Square, the Tauentzien Monument perpetuates the memory and heroic deeds of the renowned general of that name. The public buildings are very numerous, and amongst the most ancient may be mentioned the Rathhaus or Guildhall. It was erected in the early part of the fourteenth century, and contains the Fürstenstaal, in which the Silesian princes, or national diets, were accustomed to hold their sittings. In front of this noble mediæval building, stands the Staupsäule—an ancient scourging column—surmounted by a figure bearing the sword and rod of justice. It was erected in 1492, and though now no longer used, it keeps alive in the memories of the citizens of Breslau, the manner in which such of their forefathers, who violated the law, were punished.

The cathedral of St. John, founded some time during the twelfth century, is highly decorated, and contains seventeen private chapels. It is surmounted by two towers, and is replete with works of art and other objects of interest. Amongst the many beautiful paintings which adorn its walls, may be mentioned Cranach's Madonna among the Pines, and Titian's Christ with the Disciples at Emmaus. There are also exquisitely sculptured statues of Moses and Aaron, by Brackhof of Vienna, and one of St. Elizabeth, by Floretti of Rome. A monumental brass of Bishop Roth, who died in 1506, by Vischer of Nuremberg; a marble sarcophagus of Bishop Progella, who died in 1376; and a monument of Christian of Holstein, who, in 1691, fell fighting against the Turks, are objects of great interest. The Church of the Holy Cross, founded by Henry IV, Duke of Silesia, 1288, is,

as its name implies, in the form of a cross, and covers a subterranean church which was also built by Henry IV, and dedicated to St. Bartholomew. Amongst the many monuments which this church contains, there is one of singular design and of great antiquity in honour of the founder. Here, too, are to be seen, in glass cases, the bones of St. Benedict and St. Innocent.

The Church of St. Mary, on the Saud Island, founded in 1330, and that of St. Dorothea, commenced under the auspices of the Emperor Charles IV, in 1350, proved, in many respects, well deserving of the visits which we paid to them.

As we had received an invitation to spend a few days with Mr. and Mrs. Grove at Schmarse, near to Oels, we left Breslau for the purpose of joining them, and from whom we received a welcome, on our arrival, which was so genuine and warm, as to cause us to feel that we were no longer strangers in a strange land. One of the places to which we were taken by our kind host and hostess, was the neighbouring town of Oels, which stands on the banks of the River Oelsa, and is the capital of a principality in Lower Silesia. Here, we had the pleasure of inspecting a fine old church, in which are two or three antiquated tombs, containing the bodies of certain members of the ducal house of Brunswick. In the principal part of the town, we observed two public monuments, one of which was in memory of Duke Frederick William of Brunswick, who fell in the battle of Quatre Bras, in 1815, while the other was commemorative of the victories obtained by the Germans over the French, during the late Franco-German war. Near to the town there is a large castle, the seat of William Duke of Brunswick, which stands in a beautiful park, and is enclosed by walls and a moat. It contains, we were told, an excellent library, and a valuable collection of works of art. This castle and all that it contains are, however, of little service to the duke, as he very seldom visits the place.

On leaving the residence of our hospitable friends, Mr. and Mrs. Grove, we went to Berlin, which is the largest city

in Prussia, and contains a population of 702,437 souls. It derives its name from "Berle," a word implying waste land, and was really a place of little or no importance, until the reign of Frederick the Great. It is now one of the handsomest cities in Europe, being intersected by many fine streets, and containing several handsome squares. Of its various streets, that which bears the name of Linden is the longest, broadest, and most fashionable. Entering this street by the Brandenburg Gate, we stood for some time in mute admiration of this gate. It was erected in 1789, and is a *fac-simile* of the Propylæa at Athens, but on a much larger scale. It consists of a double colonnade of lofty Doric columns, is adorned by reliefs, and surmounted by an image of Victory standing upon a war-chariot, to which four horses are yoked. This war-chariot was removed by the French, in 1806, to Paris, but was replaced in 1814. We now followed our course along Linden Street (passing the Pariser Platz, the name of which is commemorative of victories obtained in 1814), and did not pause until we had arrived at the bronze statue, by Rauch, in honour of Frederick the Great. Having bestowed a large measure of admiration upon this work of art, we went to the palace, where we had the gratification of seeing, in addition to the royal apartments, the chapel. Its marble walls and floor are enriched with exquisite frescoes, some of which represent scriptural subjects, while others are portraits either of reformers or of ancestors of the reigning family of Prussia. We also saw the White Saloon, containing marble statues of the twelve electors of Brandenburg, together with statues, representing the eight provinces of the Prussian State—the Hall of the Knights, containing the throne, and several vases in silver and gold—and, lastly, the Picture Gallery, replete with beautiful paintings, many of which are by artists of modern times.

As we were in the act of leaving the palace, two of the attendants, who had escorted us through its stately halls, and who had become greatly impressed not only with the gentle bearing, but also with the beautiful costume of our Chinese

servant, came forward, and asked if he were a prince—a member of the imperial family at Peking. They were much astonished when told that his position in society was very far from being so high, while his self-importance (for he heard, and unfortunately understood the question) very considerably increased.

We now directed our steps to the Museum, an edifice erected in 1824–1828, and which, owing to the grandeur of its style, imparts an imperishable fame to the name of Schinckel, the architect by whom it was designed and constructed. It is a rectangular oblong of great length and breadth, and has an elevation of sixty-two feet. It is approached by a flight of twenty-one steps, conducting to a corridor of equal length with the front of the building, and formed by eighteen Ionic columns. The roof is rendered attractive by a well-executed group of the Dioscuri. In the grounds by which the institution is enclosed, there stands a granite basin, seventy-five tons in weight, which was hewn out of a large boulder brought to Berlin, from a distance of thirty miles. The collections contained in this museum, consist of ancient and modern pictures, sculptures, vases, pottery, bronzes, and coins.

The cathedral, which is close to the museum, is a very insignificant building. It was founded in 1747 by Frederick the Great, and contains the sepulchral vault in which members of the royal family are interred. There are here two monuments in metal, one of which is in honour of the Elector, John Cicero, who died in 1499; and the other in honour of Joachim I, who died in 1535. We attended a Sunday evening service in this church. The congregation on the occasion was very small, and consisted chiefly of women. This circumstance did not surprise us, as we were well aware that Germans do not, as a general rule, give much of their attention to public worship. Previous to the evening service, five or six children were brought to the church to be baptized. The baptismal service, which was conducted by a young Lutheran minister, wearing a long black gown, did not

strike us as being either particularly impressive or solemn. This impression, however, may have arisen either from the apparent apathy of those who formed the baptismal party, or from our ignorance of the language. We also attended a catechetical lecture, which was held in one of the vestries, and were pleased with the manner in which the children answered the various questions which were put to them. The lecturer spoke English very fluently, and on learning that we were from China, informed us that he was a friend of Mr. Lobscheid, who was, for many years, a missionary in China, and who was, then, residing at Berlin.

As we had not previously examined the Schlossbrücke or palace bridge, with any degree of care, we returned to it, and were gratified beyond measure, on examining the eight groups in statuary of marble, by which it is beautified. The first of these groups, by E. Wolf, represents Victory teaching a youth the history of the heroes; the second, by Schievelbein, represents Minerva instructing a youth how to wield weapons of warfare; the third, by Moller, represents Minerva presenting a warrior with arms; the fourth, by Drake, represents Victory bestowing a crown upon a conquering hero; the fifth, by Wichmann, represents Victory compassionating a wounded combatant; the sixth, by A. Wolf, represents Minerva inciting a discomfited veteran to a renewal of the contest; the seventh, by Bläser, represents Minerva shielding a warrior; and the eighth, by Wredow, represents Iris conducting a wounded, though victorious, warrior to Olympus.

After a visit to the Exchange, a fine building, adorned with statues representing Agriculture, Commerce, &c., and which at the time of our visit (between the hours of twelve and two) was a scene of great bustle and excitement, we went to the Synagogue, a noble and highly decorated edifice erected by Knoblauch in 1863, and thence to the Aquarium, which, owing to its underground formation, has the appearance of a vast subterranean cavern. It was well lighted with gas, and contained a collection of various kinds of fishes. We think, however, that the Aquarium at Brighton, which,

subsequently, we had the opportunity of seeing, excels it in many respects. Leaving the Aquarium we drove through the Leipziger Platz, which contains a statue in honour of Count Brandenburg, and thence to Leipziger Street, where we visited, in succession, the place of assembly of the Upper Chamber, the Hall of the Chamber of Deputies, and the War Office. The two former institutions contrasted, we thought, most unfavourably with the upper and lower Houses of Parliament of Great Britain. Nor was the War Office at all imposing in regard to architectural design, excepting, perhaps, the pillars in front, which are adorned with statues of soldiers.

Our next drive was to Charlottenburg, where stands the castle of the Electress Sophia Charlotte, erected in 1696. The castle, in itself, is not very attractive. The large garden, however, in which it stands is especially so, on account of its fine trees and shrubs, and for a mausoleum which it contains. In this mausoleum, approached by an avenue of pines, rest the remains of Frederick William III, and those of his consort. The marble monuments, wrought by the life-giving hand of Rauch, to perpetuate the memory of the dead, are most exquisite specimens of the art of sculpture. The candelabra, too, are equally beautiful, the one, with the three Fates, being the work of Rauch, and the other, with the Horæ, being the production of C. F. Tieck. We now drove through the Thiergarten Park, to which shade and beauty are given by a number of fine old trees, to the Zoological Gardens, which are exceedingly well kept, and contain many excellent specimens of natural history.

Hanover was the city to which we directed our course on leaving Berlin. It is situated in a vast and well-cultivated plain, and is divided into two parts by the River Leine. Of these divisions, the first, called the old town, is intersected by narrow and irregular streets, formed of old-fashioned houses, while the second, or more modern part, is traversed by wide streets consisting of handsome buildings. We may mention among the various public edifices which this city contains,

the Rathhaus, erected in 1439, the Theatre, one of the finest buildings of the kind in Germany; the Museum, the Palace, the Marktkirche, the Christuskirche, and the Kreuzkirche. The last-mentioned church possesses an excellent picture of the Crucifixion, by Gonne.

Some of the squares of the city are embellished with monuments. Thus in the Bahnhofplatz there stands a bronze statue of Ernest Augustus; in the Georgsplatz, a colossal statue of Schiller; and in the Waterlooplatz, the Waterloo Column. The last-named monument, the summit of which we approached by a staircase of one hundred and eighty-eight steps, was erected to perpetuate the memory of the Hanoverian soldiers, who fell in the ever memorable battle of Waterloo.

Resuming our journey, we arrived at the city of Cologne, which, as Baedeker states, owes its origin to the Ubii, who being unable to withstand the onward march of the Suevi, took up a position on the left bank of the Rhine. Here, too, in A.D. 50, Agrippina (daughter of Germanicus, and mother of Nero), having founded a colony of Roman veterans, called Colonia Agrippinensis, proceeded to adorn the place with temples, aqueducts, and an amphitheatre, fragments of which may still be traced. This city, which was for some time the capital of Lower Rhenish Gaul, was annexed to the German Empire in 870, was admitted into the Hanseatic League in 1201, and became a free town of the Empire in 1212. Its commercial intercourse with England at this early period, was great and lucrative, the English monarch (King John) having bestowed upon its merchants very great privileges. In 1452, the Hanseatic League being engaged in a war with England, Cologne took part with the English, and was in consequence formally excluded from the League. Eventually, however, she was re-admitted to the position which she had lost, in compliance with the wishes of the Emperor Frederick III. By the peace of Campo Formio in 1787, it became subject to France, and in 1814 it was captured by the Russians. Shortly afterwards it became a Prussian city, and is



now one of the most important commercial cities of which Germany can boast. It is irregularly built, and is intersected by many narrow and crooked streets. Of its various public buildings the most remarkable is the cathedral, which (having been previously designed by Archbishop Engelbert I) was founded by Archbishop Conrad on 14th August, 1248. The work of raising a superstructure upon the foundation which Conrad had laid, was not carried on with much vigour, for it was not until 1322 that the choir was consecrated. In the early part of the sixteenth century the work was entirely abandoned, and in 1795, the building having fallen into a state of comparative ruin, was used by the French as a barn. To Frederick William IV of Prussia belongs the honour of having saved the cathedral from what at the time appeared inevitable destruction. Thus in obedience to the commands of that sovereign, it was carefully examined in 1816, by the renowned architect, Schinkel, and a sum of £30,000 was then, consequently, expended upon its restoration. Since that period (that is between the years 1842 and 1867) a sum of money exceeding £400,000 has been disbursed with a view to its completion. Much, however, has yet to be accomplished, ere it can be said that this vast pile of grandeur has attained perfection. It possesses several stained-glass windows, some of which are fine specimens of ancient and modern art. It contains, also, statues representing Christ, the Virgin Mary, and the twelve apostles, which are regarded as valuable specimens of the art of sculpture of the fourteenth century. Within its walls, too, are the monuments of Archbishop Philip Von Heinsberg, 1191, Archbishop Conrad, 1261, Archbishop Walram of Jülich, 1349, Archbishop Frederick of Saarwerden, 1414, and General von Hochkirchen. It is, also, rich in relics, for in one part of the church are the remains of St. Engelbert, who was murdered at Schwelm, by Frederick of Isenburg in 1225, while in another part of the cathedral are preserved the bones of the Magi—Gaspar, Melchior, and Balthazar. The last-mentioned relics, brought from Con-

stantinople by the Empress Helena, were deposited, at one time, 1164, in the cathedral of Milan. Thence they were carried by command of the Emperor Frederick Barbarossa, to the place where they now rest.

The Church of St. Ursula, founded in the early part of the twelfth century by the Emperor Henry II, is not remarkable for its architectural design. It contains a monument erected in 1658, to the memory of St. Ursula, an English princess, who, together with eleven hundred virgins (her female attendants), was cruelly murdered at Cologne, when on her return from a pilgrimage to Rome. The bones of these virgins—the skulls, in some instances, being covered with muslin caps—are deposited in this church, and present, as seen through the glass case in which they are preserved, a most ghastly appearance. In the vestry of this church our attention was directed to other sacred relics, one of them being, as the vergers observed, a spine from our Saviour's crown of thorns. This person was shocked at the incredulity which we manifested when listening to his remarks. It was, however, very evident to us that he was an arrant deceiver, having no faith himself in the ridiculous accounts which he was relating to us.

The Church of St. Gereon, erected to perpetuate the memory of four hundred and ten persons (St. Gereon being one of them) who suffered martyrdom at Cologne during the Diocletian persecution, is also famous for its relics. Thus several skulls, some covered with velvet, are arranged in order around the choir. They present a hideous appearance, and detract from, rather than add to, the sacredness of the place in which they are contained.

In the Church of St. Peter, which was built in 1524, we saw a magnificent painting of the crucifixion of St. Peter, by Rubens. It is an altar-piece, and, being most "life-like," elicits great admiration. After a visit to the Church of St. Maria im Capitol, which stands on the site of the Roman Capitol, to the Rathhaus with its elegant portico, and to the Museum, we left Cologne, and proceeded to Belgium.

## CHAPTER XXII.

## BELGIUM.

Brussels—Galerie St. Hubert—Grande Place—Hotel de Ville—Maison du Roi—Statue of Godfrey de Bouillon—Martyrs' Monument—Column of Congress—Public Fountains—Cathedral—Notre Dame de la Chapelle—Notre Dame des Victoires—Museum—Park—Waterloo—Visit to the Palace.

WE were not long in reaching Brussels, a city founded in the seventh century. It is fine in its proportions, and its history is associated with many interesting events. In 1326, and again in 1405, it was partially destroyed by fire, 2,400 houses, it is supposed, having been consumed on the first occasion, and 1,400 on the latter. In 1489, and also in 1578, it was visited by the plague, and lost, owing to the ravages of that scourge, several thousands of its inhabitants. In 1213 it was besieged and taken by the English, and in 1488 it was surprised and captured by Philip of Cleves. In 1695, during a bombardment by Marshal Villeroy, 4,000 of its buildings were destroyed. In 1708 it was besieged by the Elector of Bavaria, into whose hands it doubtless would have fallen, had it not been for timely succour afforded by the Duke of Marlborough. In 1746 it was taken by Marshal Saxe, who exacted large sums of money from the citizens. In 1814 it was captured by a Prussian army, and became, during the course of the same year, one of the capitals of the newly formed kingdom of the Netherlands. At the close of the revolution, which occurred in 1830, it became the chief city of the newly constituted kingdom of Belgium, and the residence of the king. It is intersected by several well formed streets (more especially the Boulevards), possesses many objects of interest, and contains a population of 283,327 souls. As a city in which to reside, it combines many ad-

vantages, and we cannot wonder, therefore, that so many of our countrymen make it their place of abode.

In fact the kingdom of which it is the capital, presents many objects of admiration to the mind of the traveller. He cannot fail to be struck in passing through the country with its high state of cultivation, its neat farm houses, and the general appearance of comfort which everywhere meets the eye. The people, too, are most industrious, and owing to their thrift, we see little or nothing of that poverty which forms a characteristic of so many other countries. But, however, when one considers the deep interest which is manifested in the welfare of the country and its inhabitants by the reigning sovereign, Leopold II, who is a most worthy successor of his great and illustrious father, the prosperity to which the country has attained, ceases to be a matter of wonder.

Of the many streets intersecting Brussels, not one proved more interesting to us than the Galerie St. Hubert, with its handsome arcade, containing a theatre and several large shops. The market place, or Grande Place, as it is more appropriately styled, is very spacious. It was here that, in 1568, the high-minded Counts of Egmont and Horne were put to death in obedience to the cruel commands of the ruthless Duke of Alva. So deservedly beloved were these patriots, that at their execution the citizens of Brussels rushed to the scaffold, dipped their handkerchiefs in the blood of the fallen noblemen, and carefully preserved them as mementoes of the costly sacrifice which had just been made in the name and for the sake of liberty. This square, situated in the centre of the city, is enclosed on each side by handsome buildings—the Hotel de Ville, the guilds of several trading companies, and the Halle au Pain, or Maison du Roi as it is more generally called, being amongst the most important. It was from the windows of the Maison du Roi that the Duke of Alva witnessed the execution of the martyrs to the cause of liberty whom we have already mentioned. Other squares, such as the Place Royale, Place du

Grand Sablon, and the Place St. Michel, are also remarkable for the uniformity and grandeur of their buildings. Among the public embellishments of the city may be enumerated an equestrian statue of Godfrey de Bouillon, in bronze, by Simonis, which stands in the Place Royale; the Martyrs' Monument, near to the Rue Neuve, erected in memory of those who fell in the war with Holland in 1830; a monument in honour of Egmont and Horne, which stands in front of the Hotel de Ville; and the Column of Congress, which is surmounted by a statue of one of the wisest and best of sovereigns, Leopold I. There are, also, several public fountains, one of which, standing in the Place du Grand Sablon, and consisting of a beautiful group in statuary of marble, was erected in 1751 by an Earl of Aylesbury, "as an acknowledgment of the enjoyments he had experienced at Brussels during a residence of forty years"; while another called the Mannekin fountain, standing at the corner of the Rue de Chêne is, as Baedeker justly observes, "a grotesque object of veneration with the populace."

The finest church of Brussels is the cathedral, dedicated to St. Gudule, the patron saint of the city. It is a Gothic building in the form of a cross, and surmounted at one end by two large truncated towers. The choir and transept were erected in the thirteenth, the towers and nave in the fourteenth, and the aisles in the fifteenth century. It contains some stained glass windows, which are objects of great beauty, and a pulpit, the gift of the Empress Maria Theresa, which is regarded as a masterpiece of oak carving. The bas-relief figures which adorn the panels of the pulpit, represent the expulsion of Adam and Eve from the garden of Eden. There are also within this church several paintings, a monument in marble, by Geefs, of Count de Merode (who was killed during a skirmish with the Dutch in 1830), and the tombs of several of the Dukes of Brabant. A visit to the church of Notre Dame de la Chapelle, founded in 1134, afforded us the gratification of seeing a marble altar designed by Rubens, some fine statues by Du Quesnoy, and several paintings by dis-

## BRUSSELS.

On the 10th of June we went to the Gothic church of Notre Dame de la Chapelle, founded in 1150 by the first Duke of Brabant. It contains a choir gained over the Bishop of Liège, and an altar, several painted glass windows, and a choir of 100 choir stalls.

From the church, on inspection of the churches, we went to the Museum of Science and Natural History, which contains several fine mineral treasures. Thence we went to the Park and afterwards to the Botanical Garden. The latter still contains seventeen acres of land, and is a fine place, and very well deserving of its reputation for its great variety of plants and other animals. It is the largest garden of Brussels, and consists of two great circles of trees, and these trees are repeatedly planted, and are very fine, and also, in some places, with the trees of the sun. In one of the circles, the great monumental busts of Roman emperors, and of other great men, and of the appearance. These busts were erected during a long struggle which occurred between the French and the Belgians at the revolution.

From the garden we went to the city of Brussels, we went to the place of the battle of Waterloo. On arriving at the place, we went with a guide, who was so well informed, and who showed us the various points of this famous battle, and who told us the history of the battle in a most vivid manner the day of the battle, the 18th of June, 1815.

On the 11th of June, at Brussels in the evening, we went to the palace of the King, which the King had called, and we were received by His Majesty for our presence. We were received at ten o'clock in the afternoon of the 11th of June, and we went to the palace at the hour appointed. We were received by their Majesties, and we were received in the close of a long interview, and we were received by His Majesty to re-visit the palace at ten o'clock in the morning. This second interview

with the King was prolonged until one, at which hour we had the honour of joining His Majesty and officers of the royal household at luncheon. On withdrawing from the palace, we returned to the hotel, and thence to the railway station, as the time for our departure from Brussels for Paris, had arrived.

## CHAPTER XXIII.

## FRANCE.

Railway Accident—Paris—Madeleine—Vendôme Column—St. Germain—  
Tomb of James II of England—Journey to England—Return to China  
*via* the United States of America and Japan.

WE had not proceeded more than twenty miles on our journey from Brussels to Paris, when an accident occurred which might have been attended with the most serious consequences. The axle-tree of a carriage, immediately in front of the one in which we were seated, broke, and caused all the carriages forming the hinder part of the train to leave the rails. As the engine-driver did not at once perceive the state of the train, we were literally dragged along the line for several yards. Owing to the heavy bumping which the carriages made on the ground, they lost their wheels, and eventually capsized, one of them rolling over the embankment of the line into a field. Near to the place where the carriages fell there was a small village, the inhabitants of which showed us great kindness, not only by extricating us from the wreck of the broken carriages, but also by administering to our necessities.

It was found that though none of the passengers had been killed, several had sustained severe injuries. Our Chinese servant was taken up in a state of insensibility, having received a blow on the left temple, and we felt very anxious for some hours lest he should die from the effects of the accident. In the course of a fortnight, however, he almost entirely regained his health. Another train having been telegraphed from Brussels, we eventually resumed our journey to Paris.

We arrived at the beautiful city of Paris at night, and



were struck with admiration at its wide and brilliantly lighted streets as we drove to the Hotel de la Concorde. Owing to our long residence in the East, this was our first visit to this far-famed city of France. We were not able to enjoy all the numerous and interesting objects it presents to the visitor, as we were suffering from the effects of a fever contracted at Rome. Moreover, we felt the urgent need of rest after the many months of hard travel through unhealthy climes which we had spent since our departure from China. We visited the Madeleine, Saint Roch, and other churches, but it is unnecessary to enter into details respecting them, as they are too well known, and have been too often described to require any additional remarks from our pen. The workmen, we observed, were restoring the Vendôme Column, and were in the act of hoisting up the statue of Napoleon I to its former position. The city was in a state of great excitement in consequence of the approaching elections, and a savant whom we met in society, told us that he and others were delivering lectures on scientific subjects to the masses to draw their attention away from politics.

We made an excursion one day to the old palace of St. Germain, and in the church not far distant from the palace, we stood for some time by the tomb of James II of England.

After a residence of ten days in Paris, we came to the conclusion that it far surpassed in beauty any of the other cities we had visited, and equalled, if it did not exceed, our anticipations of it.

We now made our arrangements to leave Paris, and with full hearts started on our last journey before us to our native land. The short voyage across the Channel seemed long to us in our eagerness to re-visit the land of our fathers, and memories crowded thick upon us on passing from Dover to London after an absence of twenty-four years. We took up our quarters at the Charing Cross Hotel. In a few days time we hired rooms in Pall Mall, and made them our headquarters during our sojourn of a year in England. We did not remain idle during our stay, but travelled throughout the

length and breadth of the land, visiting *en route* many of its principal places and objects of interest.

At the end of the year's visit we left England and returned to China *via* the United States of America and Japan. We broke the long journey across the continent of America by staying for some days at New York. Thence we proceeded to the Falls of Niagara, Chicago, Salt Lake City, and San Francisco, but space and time forbid us to dwell on our experiences during this long and interesting journey. As to Japan, we had previously made a sojourn there of more than two months, and at some future period we may publish the notes we made on that occasion.







